One Copy, 20 Cents a Year. School Subscriptions to One Address, 12 Cents.

1895
FIRST QUARTER

THE WESTMINSTER SENIOR QUARTERLY

EDITED BY J.R.MILLER D.D.
PRESBYTERIAN BOARD OF PUBLICATION
AND SABBATH SCHOOL WORK
1334 CHESTNUT ST PHILADELPHIA PA.

BIBLE DICTIONARY FOR THE QUARTER.

An'gel (*messenger*).—A spiritual being of higher order than man, who serves God in heaven and on earth. There is also an order of evil spirits called angels (Matt. 25 : 41) and devils (Luke 8 : 27), active in opposition to God's will and government.

Beth-sa'i-da.—A town on both sides of the Jordan, near its entrance into the Sea of Galilee. The birthplace of the apostles Peter, Andrew, and Philip, and frequently visited by Jesus. The part east of the Jordan was enlarged and beautified by Philip the Tetrarch, and named Bethsaida Julias, in honor of a daughter of the Emperor Augustus. Many think there was another Bethsaida, the home of the apostles Peter, Andrew, and Philip, two miles from Capernaum.

Ca-per'na-um.—A Galilean town, on the northwestern shore of the Sea of Galilee. In and around this city Jesus spent a considerable part of his public life, and performed many of his miracles. It was, therefore, called his own city. Matt. 9 : 1.

Cæs-ar-e'a Phi-lip'-pi.—A city at the source of the Jordan, near the foot of Mount Hermon. Originally called Panium. Philip the Tetrarch enlarged and beautified it, and called it after the Roman Emperor, adding his own name to distinguish it from Cæsarea on the Mediterranean; later, Herod Agrippa II called it Neronias. The village now marking its site is called Bâniâs, from the original name.

Christ — *Anointed* — A Greek translation of the Hebrew Messiah. The official title of Jesus, denoting his divine appointment and commission as the Saviour.

Coun'cil. — An assembly convened for consultation and deliberation. John 11 : 47. The word in the gospels refers first to the Sanhedrin, the supreme council of the Jews (Matt. 5 : 22 ; Mark 15 : 1), and, second, to the smaller tribunals in the cities of Palestine, subordinate to the Sanhedrin. Matt. 10 : 17 ; Mark 13 : 9.

Dev'il. — The English form of a Greek word, meaning slanderer, false accuser, calumniator, and, in the New Testament, a name given to the prince of evil spirits, the arch-enemy of God and man. The same evil spirit is referred to as Satan, Beelzebub, Adversary, Prince of Darkness, etc.

E-li'as.—The Greek form of Elijah.

Gal'i-lee.—The northernmost of the three provinces of Palestine in the time of Jesus. It covered nearly 2,000 square miles and was then very populous. Much of Jesus' public life was spent in this province. The Sermon on the Mount, the transfiguration, and many other important incidents occurred there. Eleven of the twelve apostles were Galileans.

Gal'i-lee, Sea of.—Named from the province of Galilee, on its western side. Also called "Sea of Tiberias," and "Lake of Gennesaret." It is oval in shape, about twelve and one-half miles long by four to seven and one-half miles wide. The Jordan enters at its northern end and passes out at its southern end.

Gen'tile.—The name by which the Jews designated all nations who were ignorant of the true God.

Her'od An'ti-pas.—Son of Herod the Great. On the death of his father he became ruler of Galilee and Perea. He first married a daughter of Aretas, king of Arabia Petræa, whom he repudiated to marry Herodias, the wife of his half-brother Philip. He murdered John the Baptist.

He-ro'di-as.—Daughter of Aristobulus, one of the sons of Herod the Great and Mariamne, and sister of Agrippa I. She left Philip to marry his half-brother, Herod Antipas. John the Baptist was beheaded at her instigation.

THE TOWN OF BETHANY.

Beth'a-ny (*house of dates*).—A village on the Eastern slope of the Mount of Olives, two miles east of Jerusalem, on the road to Jericho. Here Jesus found a home in the house of Martha and Mary ; here he raised Lazarus from the grave ; here he was anointed by Mary (Mark 14 : 3) ; and here he was parted from his disciples and carried up to heaven. Luke 24 : 50, 51. It is now named el-Azarîyeh, "place of Lazarus," whose memory still dwells there.

James. — One of the apostles. Son of Zebedee and brother of the apostle John. Put to death by Herod Agrippa I, A. D. 44. Called James the Greater, to distinguish him from *James*, the son of Alpheus, also one of the twelve, who wrote the Epistle of James.

Jer'e-mi'as. — The Greek form of Jeremiah.

Jer'i-cho — (*place of fragrance*). — An ancient city northeast of Jerusalem, on the west side of the Jordan near its entrance into the Dead Sea. In the time of Christ it was the second city of Palestine. A village of mud hovels and black tents, named Er-Rîha, now marks its site.

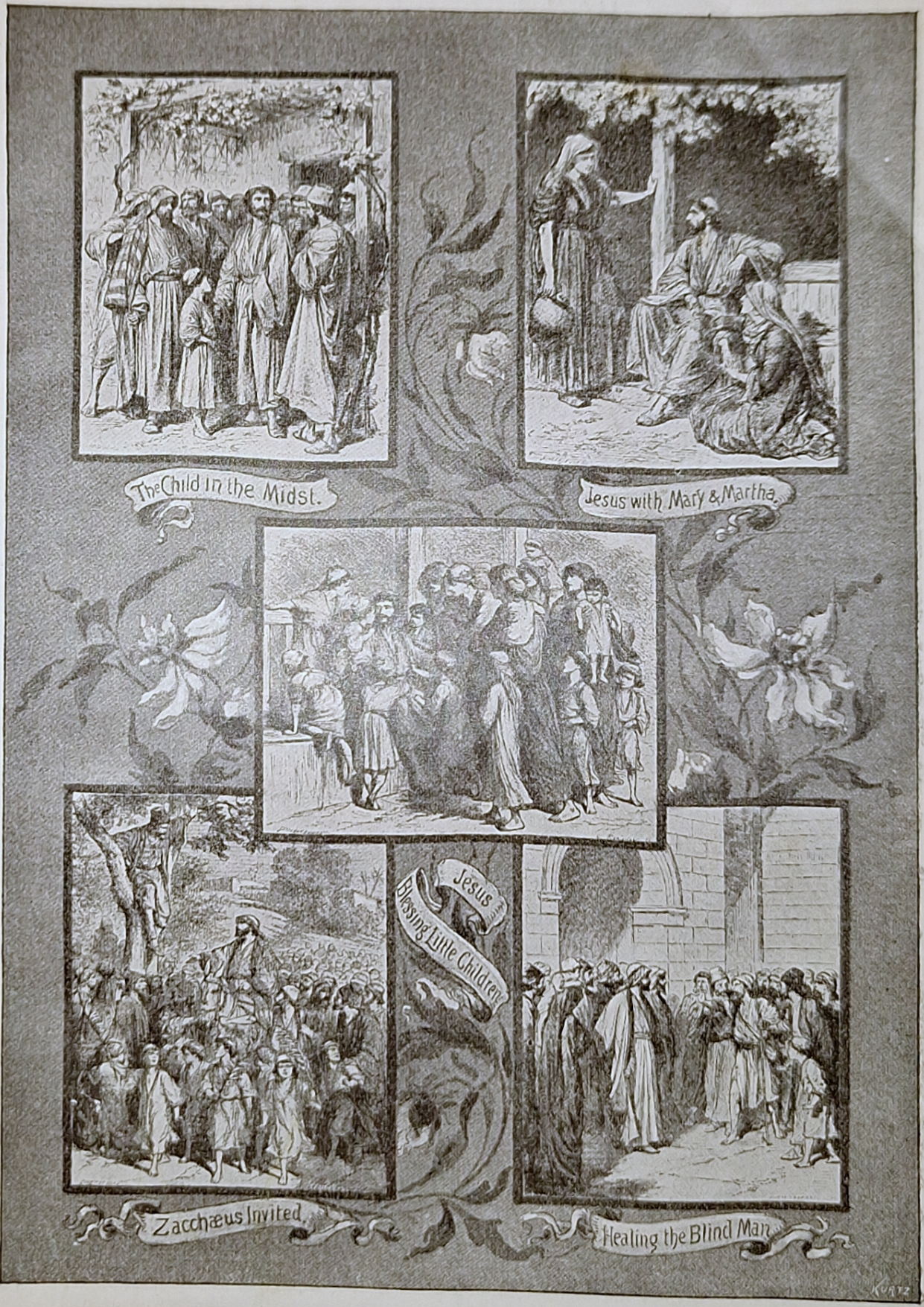
Je-ru'sa-lem.—The capital of Palestine. Thirty-two miles from the Mediterranean, eighteen from the Jordan, twenty from Hebron, thirty-six from Samaria.

Jews. — Derived from Judah and applied first to that tribe ; then, after the captivity, to all the nation.

John.—An apostle and evangelist. Son of Zebedee and Salome ; a disciple of John the Baptist, by whom he was directed to Jesus as "the Lamb of God." He was called "the disciple whom Jesus loved." To him Jesus on the cross committed the care of his mother. He wrote the Gospel and Epistles that bear his name, and Revelation. He outlived all the other apostles, and died, probably, at Ephesus, about A. D. 100. The events of John's Gospel are grouped about eight of our Lord's journeys, and are illustrative of the great thought with which the Gospel begins—the essential divinity of Jesus, the Christ. It alone contains the account of the early Judean ministry.

John the Baptist.—The son of Zacharias and Elisabeth, both of whom were of priestly descent ; the

(*Concluded on page 41.*)


The Child in the Midst.
Jesus with Mary & Martha.
Jesus Blessing Little Children.
Zacchæus Invited.
Healing the Blind Man.
KURTZ

PALESTINE
IN THE
TIME OF CHRIST
SCALE OF MILES
0 5 10 20 30
Longitude East 35°30 from Greenwich
34°30
35
36
36°30
33°30
33°
32°30
32°
31°30
31°
SYRIA
TETRARCHY OF LYSANIAS
Helbon
Abilene
R. Abana
DAMASCUS
Mt. Hermon
River Pharpar
Sidon or Zidon
Sarepta
Tyre
PHENICIA
LEBANON MTS.
River Leontes
Dan
Cæsarea Philippi
Lake Phiala
TETRARCHY OF PHILIP
ITURÆA
Acre
TRACHONITIS
BATANÆA
AURANITIS
Kedesh
Waters of Merom
GAULANITIS
Safed
Chorazin
Bethsaida (Julias)
Capernaum
Bethsaida?
Magdala
Sea of Galilee
GERGESENES
(Gamala)?
Tiberias
Hieromax
Gadara
Bozrah
Kerioth
Ptolemais
Accho
THE GREAT SEA OR MEDITERRANEAN
Mt. Carmel
GALILEE
Cana
Nazareth
Mt. Tabor
Nain
Little Hermon
Bethshean
Scythopolis
Pella
DECAPOLIS
Bethbara?
Dor
Cæsarea
Mt. Gilboa
Ginæa
Dothan
Enon
SAMARIA
Samaria
Gerasa
Ragaba
Succoth
Apollonia
Antipatris
Shechem
Mt. Gerizim
Jacob's Well
Ascalais
Coreas
Phasaelis
Shiloh
Joppa
Arimathea
Bethel
Ephraim
Lydda
Beth-boron
Rama
Michmash
Jericho
Gilgal
Emmaus
Gibeon
Jamnia
JERUSALEM
Mt. of Olives
Bethany
Bethlehem
Azotus or Ashdod
JUDÆA
Tekoa
Herodium
Ascalon or Ashkelon
Bethzur
Hebron
Mareshan
Gaza
Engedi
Salt Sea
Dead Sea
Beer-sheba
Aroer
Arad
Elusa
Zoar
Sea of the Plain
Moabites
Eboda
IDUMEA
TETRARCHY OF HEROD
PLAIN OF ESDRAELON
PLAIN OF MARON
Mt. Gilead
Ramoth Gilead
Philadelphia
Beth Nimrah?
Heshbon
Beth Haran
Mt. Nebo
Machaerus
Callirrhoe
PERÆA
Jabbok
River Jordan
VICINITY
OF THE
SEA OF GALILEE
SCALE OF MILES
0 1 2 4 6
GALILEE
Chorazin?
Bethsaida (Julias)
R. Jordan
CAPERNAUM
PLAIN OF GENNESARET
PLAIN OF BOTHIHAN
Hukkok
Bethsaida?
Chinnereth
SEA OF GALILEE
Magdala
Migdal-el
Gergesa
Araba
Ziddimi?
Beth-arbel
Dalmanutha?
Rakkath?
Tiberias
Hammath
LAKE OF GENNESARET
685 ft. below the Mediterranean
Aphek
Gamala
COUNTRY OF THE GERGESENES
PLAIN OF ASOCHIS
Tarichaea
Hippos
COUNTRY OF THE GADARENES

Westminster Senior Quarterly.

Vol. XVI. JANUARY, FEBRUARY, MARCH, 1895. No. 1.

A LETTER TO THE SCHOLAR.

My Dear Friend:—We are beginning a new year, and we all feel very earnest about it. Every one intends, these first days, to be very good this year. We must try to keep our resolves. Some one asked an artist, "What is your best picture?" "My next," he answered. Nothing he had done in the past satisfied him. He wanted his next piece of work to be the best. That is the way we should feel about our life. No past year should be thought of as our best; our next must be better. It is in this spirit and with this intention that we should begin 1895.

The young people who study their lessons weekly in this Quarterly should be very earnest in laying up the holy truths of the word of God in their heart. That is what makes good character in the days of manhood and womanhood, now only a few years ahead. It will give you true principles by which to guide your life. It will teach you great truths about God and about your own life, which will make you strong in the trials and struggles before you.

You remember that when Jesus was tempted he had no trouble finding words with which to repel the tempter. His memory was filled with the words of God, and he had only to draw out what he needed, as one would draw arrows from a quiver. You will be tempted in the busy days to come, and if you now fill your mind and heart with the words of Christ you will be ready to meet every temptation.

In this new year's Quarterly you will find some changes. All schools have their own cards or books for marking the attendance, and therefore the blank form for this purpose which was found on this page in the last two Quarterlies has been omitted.

Many teachers like, however, to keep some record of the attendance of scholars at the church services, and we retain the blank form for this record, but have put it on page 32, at the close of the lessons.

Scholars should form good habits of church attendance. We have the example of Jesus for this. There is a great help in it for ourselves. There is a wonderful educating influence in church services, with Bible readings, inspiring hymns, and good sermons, Sabbath after Sabbath—through years. Then there is the blessing of appearing before God regularly, every week, to receive his grace and help. By all means go to church, and take an interest in the services and worship.

Think the matter over deeply at the beginning of a new year. The New Year is a good time to begin.

Much space is given in this new Quarterly to the Order of Service. It fills two pages. Not only does this form give a delightful order for the exercises of the school, but by using the hymns and Scripture readings every Sabbath for three months scholars will get them well memorized and will keep them in their mind ever after.

Much is made also of music. In this number of the Quarterly six pages are thus filled. The hymns are believed to be well adapted to use in our Sabbath-schools It will be noticed that they are not of the order found in these days in many Sabbath-school hymn-books, but are of the best quality—hymns and music of which you will not tire and which will be good years hence. The music is selected, arranged, and edited by Mr. Russell King Miller

A word on the preparation of the lessons may be helpful. Will you not learn to use your own Bible in doing this? Do not begin with the Quarterly. First go over the lesson passage in your Bible, reading it several times. Then see what goes before it and what comes after it, so as to get the connection. Think out for yourself the meaning of each verse as it seems to you. After you have done this then take your Quarterly and go over the "Helps" given in it. Study it thoroughly so that when you come to class you will be ready to answer any question that may be asked. If you come on anything in your study which you cannot understand, ask your teacher about it.

There is a chronological table of the events in the life of Christ included in this quarter which will be found of value to many pupils who wish to keep well in mind the order of the events. It is on page 40.

The Bible Dictionary on pages 2 and 41 will also be helpful in learning about persons and places.

As in the previous Quarterlies a form of pledge is submitted, with the suggestion that each pupil sign it and then be sure to keep it faithfully.

MY PLEDGE.

I intend to study every lesson on the life of Christ as well as I can. I will read the lesson and the passages referred to. I will use my Quarterly every week and try to learn all it tells. I will strive to get the story of Christ's life so well in my memory that I shall know the order of the events. I will also try to learn to live like Christ. May God help me to do all this.

Signed,

.....

May I say a word to my young friends about being Christians? Many of you are already Christians and members of the church. Be faithful and true to your pledges. But there are many of the half-million who will use this Quarterly who have not yet fully taken Christ as their Saviour, nor given themselves to him. Do you not think you should do so this year? Christ loves you and desires you to follow him. One reason is that you may be saved. He came into the world to seek us and save us. Another reason is that only by being Christians can we make anything beautiful of our life. A third reason is that Christ needs us to help him save the world. Are you not ready to give yourself to Christ?

It is always a pleasure to me to receive letters from scholars.

I wish you a Happy New Year. May the blessing of Christ be upon you all.

With affectionate regard,

J. R. Miller.

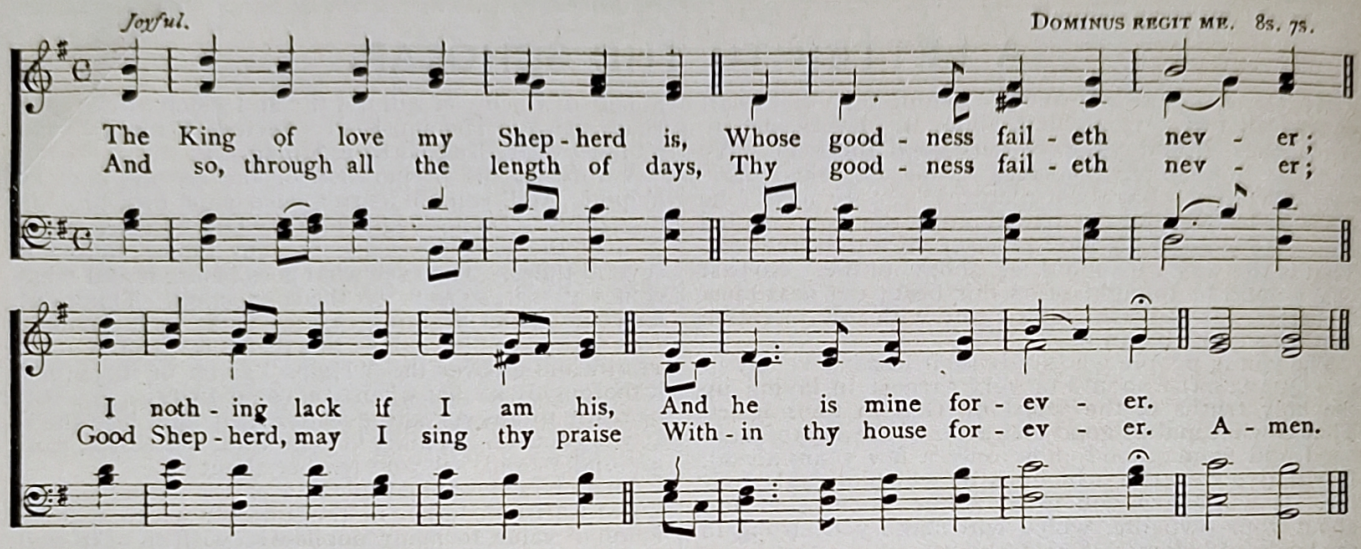
ORDER OF SERVICE.

FIRST TAP OF BELL.—Attention.

SECOND SIGNAL.—Perfect silence.

I. Opening Worship.

SINGING (without announcement).



SCRIPTURE SENTENCES.—THE BEATITUDES.

Superintendent.—Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

School.—Blessed *are* they that mourn: for they shall be comforted.

Supt.—Blessed *are* the meek: for they shall inherit the earth.

School.—Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

Supt.—Blessed *are* the merciful: for they shall obtain mercy.

School.—Blessed *are* the pure in heart: for they shall see God.

Supt.—Blessed *are* the peacemakers: for they shall be called the children of God.

School.—Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

SINGING (without announcement). Rising and remaining standing through the prayer.

O day of rest and gladness,
  O day of joy and light,
O balm of care and sadness,
  Most beautiful, most bright;
On thee, the high and lowly,
  Through ages joined in tune,
Sing, Holy, holy, holy,
  To the great God Triune.

On thee, at the creation,
  The light first had its birth;
On thee for our salvation
  Christ rose from depths of earth;
On thee our Lord victorious,
  The Spirit sent from heaven;
And thus on thee most glorious
  A triple light was given.

PRAYER.

SINGING.—Hymn selected and announced.

RECITATION—from memory:

1st Sabbath in the month—The Ten Commandments.
2d " " " —The First Psalm.
3d " " " —The Eighth Psalm.
4th " " " —The Twenty-third Psalm.
5th " " " —The One hundred and twenty-first Psalm.

SINGING.—Hymn selected.

II. Lesson Work.

READING.—Scripture Lesson for the day.

SINGING.—Lesson Hymn.

LESSON STUDY.

Notice given five minutes before time for closing by bell signal, and again for close of time.

Extra copies of this Order of Service will be furnished at 50 cents a hundred.

SINGING.—Hymn selected.

DESK QUESTIONS:—Catechism, Lesson Title, Golden Text, etc.

DESK REVIEW.—Superintendent or Pastor.

SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

ANNOUNCEMENTS.

III. Closing Worship.

SINGING (school standing).

May the grace of Christ the Saviour,
And the Father's boundless love,
With the Holy Spirit's favor,
Rest upon us from above.

SCRIPTURE SENTENCES.

Supt.—Be ye therefore followers of God as dear children.

School.—Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor.

Supt.—Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

School.—Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

SILENCE.—All bowing, for a few seconds, till a chord is struck on the organ.

FOR RECITATION—DIFFERENT SABBATHS.

THE TEN COMMANDMENTS.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: for *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that *is* thy neighbor's.

PSALM I.

Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight *is* in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly *are* not so: but *are* like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

PSALM VIII.

O Lord our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.

Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers, the moon, and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

All sheep and oxen, yea, and the beasts of the field;

The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

O Lord our Lord, how excellent *is* thy name in all the earth!

PSALM XXIII.

The Lord *is* my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

PSALM CXXI.

I will lift up mine eyes unto the hills, from whence cometh my help.

My help *cometh* from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord *is* thy keeper: the Lord *is* thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

LESSON I.—January 6, 1895.

JOHN THE BAPTIST BEHEADED.—Mark 6: 17-29.

Commit Verses 26-28.

17 For Her'od himself had sent forth and laid hold upon John, and bound him in prison for He-ro'di-as' sake, his brother Phil'ip's wife: for he had married her.
18 For John had said unto Her'od,[1] It is not lawful for thee to have thy brother's wife.
19 Therefore He-ro'di-as had a quarrel against him, and would have killed him; but she could not:
20 For Her'od[2] feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.
21 [3] And when a convenient day was come, that Her'od[4] on his birthday made a supper to his lords, high captains, and chief *estates* of Gal'ilee;
22 And when the daughter of the said He-ro'di-as came in, and danced, and pleased Her'od and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.
23 And he sware unto her, [5] Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.
24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Bap'tist.
25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Bap'tist.
26 [6] And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.
27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,
28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.
29 [7] And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

[1] Matt. 14: 4.
[2] Matt. 14: 5; 21: 26.
[3] Matt. 14: 6.
[4] Gen. 40: 20.
[5] Esth. 5: 3, 6; 7: 2.
[6] Matt. 14: 9.
[7] Matt. 14: 12.

Time.—John the Baptist was imprisoned in March or April, A. D. 28, after a ministry of two years. He was beheaded a year later, in March or April, A. D. 29. Tiberius Cæsar, Emperor of Rome; Pontius Pilate, Governor of Judea; Herod Antipas, Governor of Galilee and Perea.

Place.—John was imprisoned and beheaded at Machærus, a fortress and castle at the southern extremity of Perea, on the borders of Arabia, nine miles east of the northern end of the Dead Sea.

Between the Lessons.—Our last year's lessons from the life of Christ closed with the sending forth of the twelve. It is probable that they were engaged in their mission for several weeks. During their absence Jesus continued his own personal ministry. In journeying from city to city he was probably accompanied by other disciples. John the Baptist's death occurred at this time, and his disciples went and told Jesus. From Mark 6: 13, 14 and Luke 9: 6, 7 it appears that Herod had not heard much about Jesus until after the death of John. Then, conscience-stricken, he thought Jesus was John risen from the dead.

Hints for Study.—Read carefully all that you find recorded in the Gospels concerning the life and ministry of John. Study the connection in verses 12–29, and the parallel accounts, Matt. 14: 1–12; Luke 3: 19, 20; 9: 7–9. Learn all you can about Herod Antipas and Herodias and her daughter.

HELPS IN LEARNING THE LESSON.

17. **Herod himself had sent forth.**—A year before this time. **In prison.**—At Machærus, where Herod had a castle and a prison under one roof. Herod's wife was the daughter of Aretas, an Arabian prince, but Herod, meeting his brother Philip's wife, induced her to leave her husband and live with him as his wife. Aretas then gathered an army to avenge his daughter's wrongs. Herod was living in the castle of Machærus, while warring with his father-in-law. The ruins of this castle still exist. **For Herodias' sake.**—Partly to please her, and partly to protect John from her plots.

18. **John had said.**—Had boldly denounced Herod's crime. John was a faithful preacher, no "reed shaken by the wind." **Not lawful.**—Both Herod's wife and the husband of Herodias were still living. For his faithfulness John was cast into prison.

19. **Had a quarrel.**—"Set herself against him." She was determined to have revenge on John. **Could not.**—Herod protected John from her fury. See v. 20.

20. **Herod feared John.**—Reverenced him as a prophet, knowing that he was a good man. Matthew says that Herod also feared the people. **Observed him.**—"Kept him safe." Protected him from the hatred and plots of Herodias. It is probable that John had many privileges in prison. His disciples came and went without hindrance. **Did many things.**—"Was much perplexed." He was impressed by John's words. **Heard him gladly.**—It seems that Herod was in the habit of sending for John frequently and listening to him. He was glad to hear him, but there is no evidence that he was made any better for John's words.

21. **A convenient day.**—One suitable for her wicked purpose. Herodias had watched her opportunity to obtain by device from Herod the death of her enemy, and seized this as a favorable occasion. **A supper.**—A festival, with revelry. **Lords, high captains, and chief estates.**—"The chief men of Galilee." The first two classes were civil and military officials; the last were the nobles of Galilee. It was the custom of Roman emperors to celebrate their birthdays, and Herod imitated them.

22. **The daughter of the said Herodias.**—Her daughter by Philip. Her name was Salome. **Came in, and danced.**—The dance was indelicate and indecent, and only one lost to all sense of modesty and womanly propriety would so debase herself. Indecent dances were common at such festivals, but usually the dancers were depraved women. Salome's appearing in this way was part of the plot of the mother, who would sacrifice even her daughter's modesty to secure John's death.

23. **He sware unto her.**—Flushed with excitement, inflamed with wine, he would make the dancer the best present she could desire. It seemed but a light thing to Herod to make such an oath. He very soon saw the consequence of his pledge. **Half of my kingdom.**—See Esth. 5: 3, 6.

24. **She went forth.**—It was proper that she should ask her mother what she should do. But, alas! what a mother!

25. **Came in straightway.**—It is probable the girl did not at first know of her mother's plot, but she shows a cruel heart in helping to carry it out. She went at once into the king's presence, not shocked by the command, but doing her mother's bidding with alacrity. **By and by.**—"Forthwith." Immediately. **Charger.**—A large dish or platter.

26. **Exceeding sorry.**—The words indicate great bitterness. His conscience and his fears combined to keep him from committing such a crime. **Yet for his oath's sake.**—No oath could justify a man in committing murder. **For their sakes.**—For fear of their ridicule. This was the real reason. When there is more fear of man than of God, there is no safeguard against crime.

27. **An executioner.**—"A soldier of his guard." The soldier obeyed and soon the great man was dead.

29. **His disciples.**—John's disciples. **Took up his corpse.**—Which had, it would seem, been thrown out unburied. Matthew adds to the mention of this burial, that they "went and told Jesus," thus showing their tender feelings toward John, and their confidence in Jesus as the friend of their master and as one who would sympathize with them.

THE GOLDEN TEXT.

"Fear not them which kill the body, but are not able to kill the soul."—Matt. 10 : 28.

LESSON OUTLINE.

I. The Faithful Preacher, vs. 17–20.
II. The Rash King, vs. 21–25.
III. The Cowardly Murder, vs. 26–29.

HOME READINGS.

M. Luke 1 : 5–23, John's Birth Predicted.
T. Luke 1 : 57–80, The Prediction Fulfilled.
W. Luke 3 : 1–18, John's Preaching.
Th. John 1 : 15–37, John's Testimony to Jesus.
F. Matt. 11 : 1–15, Jesus' Testimony to John.
S. Mark 6 : 14–29, JOHN BEHEADED.
S. Rev. 7 : 9–17, Out of Great Tribulation.

LESSON HYMNS.

"Standing at the portal of the opening year."
"While the years are rolling on."

CATECHISM.

Q. 1. What is the chief end of man?
A. Man's chief end is to glorify God, and to enjoy him forever.
Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?
A. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What was the subject of our last lesson from the life of Jesus? To whom were the twelve sent? What did Jesus command them to do? What did he do in their absence? Give the title of this lesson. The Golden Text. The lesson outline. Time. Place. Recite the memory verses. The Catechism.

I. **The Faithful Preacher** (vs. 17–20).—For what had John reproved Herod? Who was Herodias? Why was it unlawful for Herod to marry her? What did John suffer for his faithfulness? Where was he imprisoned? What would Herodias have done? What prevented it? How did Herod regard John? Why did he not do as John told him?

II. **The Rash King** (vs. 21–25).—What occasion proved suitable for Herodias' designs? How did her daughter help her? What was the character of her dance? What was its effect on Herod and his company? What rash promise did Herod make? What request did the girl make? By whose advice?

III. **The Cowardly Murder** (vs. 26–29).—How did this affect the king? What ought he to have done? What should one do who has rashly made a sinful promise? What did Herod do? Why did he not refuse the request? What was done with John's head? By whom was his body buried? What did John's disciples do when they had buried their master's body?

TOPICS TO LOOK UP AT HOME.—The life and ministry of John the Baptist.—In what respects he was like the prophet Elijah; how he prepared the way for the coming of Christ.—How he came to be in prison and to die.—The life of Herod Antipas; his character and fate.

TOPICS TO TALK OF IN THE CLASS.—The terrors of a guilty conscience and the duty of keeping a conscience void of offense.—Promises which ought never to be made, but which if made ought not to be kept.—The terrible sin of a mother degrading her own child.—The power of the spirit of revenge—it destroyed every womanly feeling in Herodias.—The faithfulness that costs.

LIFE TEACHINGS FROM THIS LESSON.

I. We see in Herod an illustration of the power of conscience. He had killed John the Baptist and thus gotten clear of the preacher who had so faithfully reproved him for his sins, but now there is new terror, worse even than John's accusations had been. He hears of Jesus working miracles, and his guilty conscience tells him it is John, risen again. Remorse is a terrible thing. We are not done with sins when we have committed them. The stains stay on our soul and cannot be washed off.

II. We ought not to be angry with those who tell us of our sins. Herod shut his reprover in prison. The true thing would have been to listen to his reproofs and repent of the sin. That was the way David did when Nathan came and told of his great sin. He received the rebuke humbly, and at once confessed and asked God to forgive him. We ought to be glad when any one tells us of a wrong thing we have done, that we may be saved from it. We ought to be glad when we learn, in any way, of a fault we have—glad because we have an opportunity to conquer it.

III. It is not enough to have a high respect for any one who preaches to us, and to listen to him gladly. Herod did that and yet kept his sins. When we hear about our sins, we should repent of them and put them away forever. Jesus said we should take heed how we hear. He meant that when we are told of our duty we should do it. There are a good many people in our churches and Sabbath-schools who like to hear the preacher, but do not profit by what he says.

IV. Young girls ought to learn to be very modest and careful in all their behavior. Salome, in this lesson, acted very improperly in dancing before a company of drunken men. We may pity her, for her mother was the cause of it. She was willing to have even her own daughter sacrifice her modesty in order to carry out her wicked plot against John. Still, the lesson is for young girls. One careless act may destroy a girl's name forever.

V. We should get a lesson about making and keeping promises. We ought never to break a promise. It is a great thing to be always so faithful that people will depend upon us absolutely, knowing that whatever we have promised we will do. But we must not make rash or foolish promises. That was what Herod did. We must think carefully before we say anything, whether we ought to say it or not. But if we have rashly said we would do a thing, which we find we cannot do without sin, the right thing is to break the promise. Herod did wrong twice—first, in his rash pledge, and, second, in keeping it.

QUESTIONS FOR WRITTEN ANSWERS.

1. Who was John the Baptist?
2. What were his prominent traits of character?
3. How did he incur the hate of Herodias?
4. Why did Herod not break his promise to Salome?
5. What should one do who has made a sinful promise?

LESSON II.—January 13, 1895.

FEEDING THE FIVE THOUSAND.—Mark 6: 30-44.

Commit Verses 41, 42.

30 [1] And the apostles gathered themselves together unto Je'sus, and told him all things, both what they had done, and what they had taught.

31 [2] And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for [3] there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, [4] and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 [5] And Je'sus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and [6] he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 [7] Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, [8] Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, [9] Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, [10] and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 [11] And they did all eat, and were filled.

43 And they took up [12] twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

---

[1] Luke 9: 10.
[2] Matt. 14: 13.
[3] Mark 3: 20.
[4] Matt. 15: 29–39.
[5] Matt. 9: 36; 14: 14–21.
[6] Luke 9: 11–17.
[7] Matt. 15: 23.
[8] Num. 11: 13, 22; II Kings 4: 43.
[9] John 6: 9.
[10] I Sam. 9: 13; Matt. 26: 26.
[11] Ps. 145: 15, 16.
[12] Mark 8: 19, 20.

Time.—A. D. 29, April, very soon after the death of John the Baptist. **Rulers.**—Same as Lesson I.

Place.—A desert or uninhabited place now called the Plain of Butaiha, on the northeastern shore of the Sea of Galilee, not far from Bethsaida Julias.

Between the Lessons.—The twelve continued their mission (Mark 6: 7–13) for several weeks, during which news came of John the Baptist's death. They then returned to Jesus at Capernaum, and told him all they had done. The people also came to Jesus in great numbers, bringing their sick to be healed. To obtain needed rest Jesus crossed the Sea of Galilee with them to a solitary place not far from Bethsaida Julias. But when he landed he found that the people had hurried around the lake and were waiting for him there. Parallel passages, Matt. 14: 13–21; Luke 9: 10–17; John 6: 1–14.

Hints for Study.—Read carefully the parallel accounts. Fix in your mind all the circumstances of the miracle—the solitary place by the lake, the eager multitude, the compassionate Teacher and Healer.

HELPS IN LEARNING THE LESSON.

30. **Gathered themselves together unto Jesus.**—Probably at Capernaum. **Told him all things.**—Made a full report of all they had done.

31. **Rest awhile.**—Both Jesus and his disciples were worn out by their constant labors, and needed rest.

32. **A desert place.**—An uninhabited, lonely spot. **Privately.**—By themselves; alone.

33. **Ran afoot.**—Passed around the lake by land. **Outwent them.**—The distance was not more than six or eight miles, and, from the shape of the coast could be passed as quickly by land as by boat.

34. **When he came out.**—Left the ship. **Saw much people.**—The passover was nigh, and multitudes were on their way to keep this feast at Jerusalem. Many had seen his miracles (John 6: 2), and the work of the twelve through the country had also drawn the attention of many to Jesus. **Moved with compassion.**—Instead of being impatient because his plans for a little rest had been spoiled, Jesus was filled with pity and tender concern for the destitute condition of the people he saw before him. **As sheep not having a shepherd.**—Ignorant, with no guides but the blind scribes and Pharisees. Both their temporal and spiritual wants appealed to him. They were hungry and fatigued with travel; many were sick, and all were spiritually destitute. **He began to teach them.**—First supplying their greater need. Matthew (14: 14) tells us he also healed the sick.

35. **When the day was now far spent.**—The evening was coming on. A large part of the day had been spent in healing and teaching. The multitude now found themselves wearied and hungry, far from home, without supplies and probably without money to purchase them.

36. **Send them away.**—Literally, "Set free or release them," answering to our word "dismiss," as a preacher dismisses a congregation, or a teacher his school. **Buy themselves bread.**—John tells us (6: 5, 6) that "Jesus said to Philip, whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do."

37. **Give ye them to eat.**—Doubtless said to prepare them for what was to follow. It is not my will that this multitude should remain unfed, or wander around seeking provision. **Two hundred pennyworth.**—About thirty dollars, but as money was then worth nearly ten times what it is now, it was practically equivalent to about three hundred dollars' worth in our time. Compare the account in John.

38. **When they knew.**—See John 6: 9. A boy had the loaves for this great meal. **Five, and two fishes.**—The bread then in use did not correspond to our loaves. These loaves were round, nine or ten inches in diameter and less than an inch in thickness. They were never cut as with us, but were broken. This was the whole stock of provision then at the command of the disciples.

39. **He commanded them to sit . . . down.**—Jesus prepared for them a table in the wilderness, and called upon them to partake of its provisions. **By companies.**—In orderly groups. Jesus does everything in order. **Upon the green grass.**—Making us think of the "green pastures" into which the Good Shepherd leads his people (Psalm 23).

40. **By hundreds, and by fifties.**—To show at a glance the numbers fed, and also for convenience in serving them. They never could have been served in a mere crowd.

41. **Blessed.**—Gave thanks for the food and asked God's blessing upon it. This thanksgiving and blessing of it as the food of thousands were most important. **Gave to his disciples.**—Making them his agents to bear the food to the people; an illustration, too, of their future work of bearing the bread of life to perishing men.

42. **They did all eat, and were filled.**—Great as was the multitude, the meal to each and all of them was a plentiful one. No one was left hungry.

43. **Twelve baskets full.**—More was left than there had been at first; so love enriches itself by helping others. The baskets here mentioned were such as all Jews carried with them on journeys, that they might not have to depend on Gentiles, and so run the risk of ceremonial pollution. **Fragments.**—Pieces that had not been used in the distribution.

44. **Five thousand men.**—Only one loaf to every thousand, and yet Jesus so increased the supply that there was enough and to spare. So with the spiritual food, the bread of life.

THE GOLDEN TEXT.

"He hath filled the hungry with good things."—Luke 1 : 53.

LESSON OUTLINE.

I. The Compassion of Christ, vs. 30–34.
II. The Perplexity of the Disciples, vs. 35–38.
III. The Miracles of the Loaves, vs. 39–44.

HOME READINGS.

M. Mark 6 : 30–44, Feeding the Five Thousand.
T. I Kings 17 : 1–16, The Barrel of Meal.
W. II Kings 4 : 38–44, Elisha's Provision.
Th. Isa. 25 : 1–12, A Feast unto all People.
F. Luke 15 : 11–24, The Prodigal Perishing with Hunger.
S. Psalm 145 : 1–21, Their Meat in due Season.
S. Psalm 78 : 15–32, Angel's Food.

LESSON HYMNS.

"Thou art the way."
"My Shepherd will supply my need."
"Break thou the bread of life."

CATECHISM.

Q. 3. What do the Scriptures principally teach?
A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What sad event was described in our last lesson? How did Jesus hear of it? Where were the twelve? How long were they gone? Where did they meet Jesus? What report did they make to him? Give the title of this lesson. Golden Text. Lesson Outline. Time. Place. Recite the memory verses. The Catechism.

I. **The Compassion of Christ** (vs. 30–34).—How did he show his compassion for the apostles? Where did they go for rest? How did they travel? Near what city was this? Why did both Jesus and the twelve need rest? What promise of rest has Jesus given? Matt. 11 : 28. What did the people do? Why did they follow Jesus? John 6 : 2. How did he regard them? How were they as sheep without a shepherd? Who is our Good Shepherd? John 10 : 1–17. How did he show his compassion for them? Matt. 14 : 14. How does he now show the same compassion? What encouragement should this give us? Heb. 4 : 15, 16.

II. **The Perplexity of the Disciples** (vs. 35–38).—Why did the disciples ask Jesus to send the people away? What did he tell them to do? What was their reply? How much did they say it would cost to feed the people? What did Jesus then ask? How much provision could they find in the company? Who had these loaves and fishes? John 6 : 8, 9. What do we learn here of what a boy may do?

III. **The Miracle of the Loaves** (vs. 39–44).—What did Jesus command the disciples to do? What was the use of this? What did Jesus do before he broke the loaves? What duty does this teach us? How did Jesus distribute the food to the people? What was the disciples' part? How does he distribute the bread of life? How many were fed? How much was left after all had eaten? What was done with the fragments that remained? What does this teach us about the duty of not wasting? What power did Jesus show?

TOPICS TO LOOK UP AT HOME.—What kind of country this "desert place" was.—A map study of the locality; find the course Jesus took over the sea and trace the path of the people along the shore.—Find other miracles in the Old and New Testaments like this feeding of the five thousand.—How God feeds us in these days.

TOPICS TO TALK OF IN THE CLASS.—The patience of Jesus with the people who broke in upon his little vacation.—The compassion of Jesus toward these perishing people for whom nobody cared.—The way Christ uses the little we have and multiplies it as it is used.—The part we have as Christ's disciples in feeding the spiritual hunger of the world.

LIFE TEACHINGS FROM THIS LESSON.

I. It is a good thing to come every evening to Christ, with a report of the day's work, telling him what we have done, what our failures have been, putting the stained, blotted day into his hands.

II. Christ is very thoughtful and considerate of his disciples. He is not hard on us. He wants us to have rest. But even in our resting-time he would have us ever ready to respond to cries for help as he was here, and also at Jacob's well.

III. We need to pray much for compassion upon our homeless people. It was a rough and unmannerly crowd that flocked so about Jesus all the time.—It consisted of the poor, the sick, the lepers, those who had failed. Yet Jesus did not refuse them the best his love and power could give. We are to be like Christ to others.

IV. Christ wants us to feed and bless and help others about us in need. "Give ye them to eat," is his word. We think we cannot do it with the little we have, but if we bring our little to him for his blessing, and then use it in doing good, we can do all that needs to be done. We should learn from the disciples' part in this miracle what we have to do for the world. We stand between Christ and hungry, sorrowing ones; he passed the bread and the comfort to them through us.

V. We get a good lesson here for the boys—and the girls, too. A boy had a basket of provisions with him that day. We do not know what he meant to do with them. We know only what he did do with them. He was the means of feeding five thousand hungry people. Dr. Mutchmore's Church, in Philadelphia, was really built with a child's three or four dollars of savings. The child died, and left the money for Dr. Mutchmore to build a church with, and he took the money, and went about everywhere and told the story, and the money grew and the church was built.

VI. We ought to learn a lesson about saving the fragments—fragments of time, of bread, of money, of whatever we have. Nothing should be wasted. Christ's example here teaches us this.

QUESTIONS FOR WRITTEN ANSWERS.

1. Why did Jesus go with his disciples into the desert place? _____
2. Why did the multitude seek him there? _____
3. How did Jesus show his compassion? _____
4. What was Christ's part in this miracle? _____
5. What was the disciples' part? _____

LESSON III.—January 20, 1895.

CHRIST THE BREAD OF LIFE.—John 6: 25-35.

Commit verses 33-35.

25 And when they had found him on the other side of the sea, they said unto him, Rab'bi, when camest thou hither?
26 Je'sus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.
27 Labor not for the meat which perisheth,[1] but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: [2] for him hath God the Father sealed.
28 Then said they unto him, What shall we do, that we might work the works of God?
29 Je'sus answered and said unto them, [3] This is the work of God, that ye believe on him whom he hath sent.
30 They said therefore unto him, [4] What sign shewest thou then, that we may see, and believe thee? what dost thou work?
31 [5] Our fathers did eat manna in the desert; as it is written, [6] He gave them bread from heaven to eat.
32 Then Je'sus said unto them, Verily, verily, I say unto you, Mo'ses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.
33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.
34 [7] Then said they unto him, Lord, evermore give us this bread.
35 And Je'sus said unto them, [8] I am the bread of life: [9] he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

[1] v. 54.
[2] Matt. 17: 5; Acts 2: 22.
[3] I John 3: 23.
[4] Matt. 16: 1; I Cor. 1: 22.
[5] Ex. 16: 15.
[6] Ps. 78: 24, 25.
[7] John 4: 14, 15.
[8] vs. 48, 58.
[9] John 7: 37.

Time.—A. D. 29, April, immediately after the feeding of the five thousand. **Rulers.**—Same as Lesson I.

Place.—In the synagogue at Capernaum (John 6: 59), on the northwestern shore of the Sea of Galilee, the centre of our Lord's missionary operations in Galilee.

Between the Lessons.—When the people saw the miracle of our last lesson, they wanted to take Jesus by force and make him a king. John 6: 14, 15. To prevent this he constrained his disciples to go by boat to the other side, and, dismissing the crowd, he went alone into a mountain to spend the night in prayer. A contrary wind drove the disciples from their course, and they could not reach the land. Early next morning Jesus walked toward them on the sea. Peter attempted to walk to meet him, but his faith failed him. Jesus rescued him. When both reached the boat the wind ceased, and they arrived at once at the land of Gennesaret, where Jesus healed many. Matt. 14: 22-36. Those whom he had fed sought him at Capernaum, and he preached to them in the synagogue, our lesson to-day being part of what he said. It is recorded only by John.

Hints for Study.—Review the last lesson as a foundation for the instruction in this. Read carefully the intermediate events as recorded in the evangelists. Study the entire discourse of which the lesson passage is a part. Attend particularly to the Home Readings and the Scripture references. Note especially the connection of the lesson, in verses 15-71 of this chapter.

HELPS IN LEARNING THE LESSON.

25. **When they had found him.**—Some of those whom Jesus had fed on the plain of Butaiha came to Capernaum seeking him, some for bread such as he had given them there, and some for healing of diseases. See Matt. 14: 35, 36; Mark 6: 54-56.

26. **Not because ye saw the miracles.**—Not for instruction or spiritual blessing, but for mere earthly benefits. There seems to have been no desire for any but bodily good things.

27. **Labor not.**—"Work not." Do not make the supply of your bodily wants the chief purpose of your labor. **But for that meat which endureth.**—Spiritual and eternal good. **The Son of man.**—The title of Christ which denotes his humanity. Jesus used this name for himself very often. He loved to make the people feel that he was one of them. **Shall give unto you.**—In the sense of verse 51. It is given to you, but you must work for it if you would possess it. **Sealed.**—Certified and authenticated as the true Messiah, to impart to the world the bread of everlasting life. In many ways God "sealed" Jesus as the Messiah. Out of heaven, at his baptism, the divine voice spoke, declaring clearly that he was God's beloved Son, in whom the Father was well pleased. The power which Jesus had in working miracles was also a seal set upon his ministry.

28. **What shall we do, that we might work?**—"What must we do, that we may work?" What is the work that God would have us do that we may have this bread of life? This is a question that is asked by many—how to have their longings satisfied. The question here, however, implies that there was some work of their own which they might do. This is a common mistake—people want to save themselves. Christ's answer is the gospel response to the soul-hunger of all ages. **The works of God.**—Works pleasing to God.

29. **This is the work of God.**—They were thinking of works they must do themselves. Jesus tells them of one work, one moral act, which is the one thing needful, by which alone they could be saved. They were to believe on him as the one God had sent.

30. **What sign?**—They wanted some sign from heaven like the manna, which was a proof that Moses came from God. Jesus claimed to be the Messiah; they wanted some sign or proof. **What dost thou work?**—The emphasis is on "thou." What do you do that will prove that that you are the Messiah?

31. **Our fathers did eat manna.**—Moses proved that he was sent from God by giving the people bread from heaven to eat; what do you do that is greater than this to prove that you are the Messiah? The story of the manna is familiar to every Bible reader. For nearly forty years it was given daily, every morning, while the people journeyed through the wilderness.

32. **Moses gave you not.**—"It was not Moses that gave." He denies, 1, that Moses gave the manna—God gave it; 2, that the manna was in the true sense bread from heaven; it was earthly bread, merely a type of the true bread; it was for the body, while the true bread is for the soul. **The true bread.**—The spiritual bread that sustains the soul to everlasting life. Note the present tense "giveth." The bread of God was not something given merely in the past, like the manna, but is a present and perpetual gift, which the Father is giving continually to believing hearts. Those who are living in communion with Christ are receiving all the time the bread from heaven their soul needs for their spiritual nourishment.

33. **He which cometh down.**—"That which cometh down." That alone is the true bread which cometh down, not from the visible heavens, out of the air, but from the real spiritual heaven where God the Father dwells. **And giveth life unto the world.**—The manna was for one nation—the true bread is for all the world; the manna was for a brief period, and ceased to fall when the Israelites entered the promised land—the true bread is for all ages.

34. **Evermore give us this bread.**—They understood this bread to be some kind of food which would bestow life everlasting. They did not understand its spiritual nature. They were very eager to have anything which would feed them, freeing them from the care to which they were in such constant bondage, because of their poverty.

35. **I am the bread of life.**—The word "I" is very emphatic. "Bread of Life" means bread that gives life. **He that cometh to me.**—Coming to Christ, and believing on him, in Scripture language signify the same thing. **Shall never hunger.**—Shall have all his spiritual wants continually satisfied. **Shall never thirst.**—Compare Isa. 55: 1-3; John 7: 37, 38. The manna satisfied only bodily needs, and only for a time; Christ, the true bread of life, satisfies spiritual needs forever.

THE GOLDEN TEXT.

"He gave them bread from heaven to eat."—John 6 : 31.

LESSON OUTLINE.

I. The Meat which Perishes, vs. 25, 26.
II. The Meat which Endures, vs. 27–33.
III. The Feeding which Satisfies, vs. 34, 35.

HOME READINGS.

M. Mark 6 : 45–56; John 6 : 14–24, Walking on the Sea.
T. John 6 : 25–35, Christ the Bread of Life.
W. John 6 : 36–59, His Flesh for Bread.
Th. I Cor. 10 : 1–17, The Communion of Christ's Body.
F. I Cor. 11 : 17–34, Eating Unworthily.
S. Luke 14 : 15–24, The Great Supper.
S. Isa. 55 : 1–13, The Great Invitation.

LESSON HYMNS.

"Upward where the stars," etc.
"O day of rest and gladness."
"Thou my everlasting portion."

CATECHISM.

Q. 4. What is God?
A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.
Q. 5. Are there more Gods than one?
A. There is but one only, the living and true God.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What was the subject of the last lesson? Tell of the story of the miracle. What did the people want to do with Jesus after this? How did he prevent this? What miracle followed? What occurred as soon as they had landed? Matt. 14 : 34–36. Who sought Jesus the next day? What did he preach to them? Give the title of this lesson. The Golden Text. Lesson Outline. Time. Place. Recite the memory verses. The Catechism.

I. **The Meat which Perishes** (vs. 25, 26).—What did the people say to Jesus when they had found him? What did he say was their reason for seeking him? Why did he say this to them? Why was not this the highest motive for following him? What should be our motive in all seeking of Christ? See Matt. 6 : 33.

II. **The Meat which Endures** (vs. 27–33).—For what did Jesus tell the people not to labor? What did he mean by this? For what did he say they should work? What did he mean by the meat which endures? Who would give it to them? What did he mean by "him hath God the Father sealed"? What did the people then ask? What kind of works did they mean? What did Jesus answer them? What did they then ask him to show them? What did they mean by a sign? With whom did they compare Jesus? What did he say of Moses and the manna? Why was the manna not the true bread from heaven? What is the real "bread of God"? What blessing does this bread give?

III. **The Feeding which Satisfies** (vs. 34, 35).—What did the people then say? What did they think Jesus meant? What did he say was the bread of life? How can we feed upon Christ as bread? What kind of hunger and thirst did he mean? How is Christ like bread to his people? What is faith in Jesus Christ?

TOPICS TO LOOK UP AT HOME.—The story of the manna—where it was given; how many years; how often it fell.—Find other passages in the Scriptures in which the blessings of salvation are spoken of under the figure of food and drink.—Passages that speak of the hunger and thirst of the soul, and tell where and how they can be satisfied.

TOPICS TO TALK OF IN THE CLASS.—"The meat which perisheth"—how this world's things fail to satisfy the heart's hunger.—"That meat which endureth"—what it is; how we can feed upon it.—"The work of God"—how we can be saved; what it is to believe on Christ.—"The true bread from heaven"—why the manna was not it; how Christ is the "bread of God."—Christ as bread—talk about the points of likeness; also how bread nourishes, and how Christ can be received so that he shall become bread, to give and to nourish life.

LIFE TEACHINGS FROM THIS LESSON.

I. We are not to follow Christ for the mere earthly advantages of religion. There are blessings for this life which come to true Christians, but we are not to think first of them. Christ said: "Seek ye first the kingdom of God, and his righteousness; and all these things"—that is, food and raiment and other needful things—"shall be added unto you." We should follow Christ for himself, and for the spiritual blessings that are in him. We should follow him, though the consequence be the loss of all earthly things.

II. We can make our choice—living either for things that will fade and perish in our hands, leaving them empty, and leaving us poor, starving, and wretched, or for things that are real and lasting, that we shall be able to keep forever, and that shall enrich our life eternally. The rich man in the parable is an illustration of the first way of living. He labored for this world, fared sumptuously every day and was dressed in fine linen, but when death came he had nothing. Lazarus, the beggar at his gate, illustrates the other way. He seemed poor, but he had labored for the meat which endureth, and was blessed in heaven.

III. The one work of God which we are to do in this world is to believe on Jesus Christ. He is the one Saviour, the one whom the Father sent to this world to redeem and deliver us. No works of ours can save our soul. Of course we are to work for God; there are many things he wants us to do. But these works will not save us. We are not saved at all by works. We can be saved only by receiving Christ and resting upon him alone for salvation, as he is offered to us in the gospel. Then we are to work for God because we are saved by grace.

IV. Christ is to our spiritual nature what bread is to our body. Bread meets and and satisfies the needs of our body. Our hunger is appeased when we eat it. So when we receive Christ the hunger of our soul is satisfied. Bread must be eaten. It will do us no good if merely put upon our table before us. Christ must be taken into our heart by faith and love. It is not enough that we merely hear about him and study him with our mind. Bread nourishes life in the body. It makes us strong and prepares us for activity. The bread eaten to-day is the laborer's strength for to-morrow. So we take Christ into our life by faith. By meditation and prayer we receive him into our inner being, and he becomes life to us. He lives in us. His Spirit is in us.

QUESTIONS FOR WRITTEN ANSWERS.

1. What did Jesus mean by the "meat which perisheth"? .....
2. What did he mean by the "meat which endureth"? .....
3. What is it to believe on Christ? .....
4. How is Christ the "bread of life"? .....
5. How may we feed upon this bread of life? .....

LESSON IV.—January 27, 1895.

THE GREAT CONFESSION.—Matt. 16: 13-23.

Commit Verses 13-16.

13 ¶ When Je'sus came into the coasts of Cæs-a-re'a Phil-ip'pi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, [1]Some *say that thou art* John the Bap'tist; some, E-li'as; and others, Jer-e-mi'as, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Si'mon Pe'ter answered and said, [2]Thou art the Christ, the Son of the living God.

17 And Je'sus answered and said unto him, Blessed art thou, Si'mon Bar-jo'na: [3]for flesh and blood hath not revealed *it* unto thee, but [4]my Father which is in heaven.

18 And I say also unto thee, That [5]thou art Pe'ter, and [6]upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 [7]And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 [8]Then charged he his disciples that they should tell no man that he was Je'sus the Christ.

21 ¶ From that time forth began Je'sus to [9]show unto his disciples, how that he must go unto Je-ru'sa-lem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Pe'ter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Pe'ter, Get thee behind me, Sa'tan: [10]thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men.

[1] Matt. 14: 2; Luke 9: 7-9.
[2] Mark 8: 27-29; John 11: 27.
[3] Eph. 2: 8.
[4] Gal. 1: 15, 16; I John 4: 2; 5: 1.
[5] John 1: 42.
[6] Eph. 2: 20.
[7] Matt. 18: 18; John 20: 22, 23.
[8] Matt. 17: 9; Mark 8: 30.
[9] Mark 10: 33; Luke 9: 31.
[10] Rom. 8: 7.

Time.—A. D. 29, autumn, toward the close of the ministry in Galilee. **Rulers.**—Same as Lesson I.

Place.—Region of Cæsarea Philippi, north of Galilee, at the head-waters of the Jordan.

Between the Lessons.—Many of Jesus' disciples, offended at his discourse in the synagogue, forsook him. John 6: 60-71. Scribes and Pharisees from Jerusalem found fault because his disciples ate with unwashed hands. He reproved them as hypocrites, and taught the people as to true defilement. From Capernaum he went with the twelve to Tyre and Sidon, healing there the Gentile woman's daughter; thence through Decapolis, healing many and feeding four thousand, to Capernaum, where the Pharisees and Sadducees tempted him for a sign from heaven, and he reproved their hypocrisy; thence to Bethsaida, discoursing on the way and healing a blind man there. Matt. 15: 1-16: 12; Mark 7: 1-8: 26. He went secretly to Jerusalem to the feast of tabernacles, and taught in the temple; his enemies failed in an attempt to arrest him; he healed a blind man (Lesson VIII). (For details of this visit see John 7: 2-10: 21.) Returning to Galilee, he went with his disciples to the region of Cæsarea Philippi, the scene of to-day's lesson. Parallel accounts, Mark 8: 27-9: 1; Luke 9: 18-27.

Hints for Study.—Review the last three lessons. Trace on the map the journeys of Jesus, and fix in your mind the events in his life during this period as shown in "Between the Lessons" and in the Chronological Outline given on a preceding page of this Quarterly. Study the Home Readings, and observe the connection of the lesson passage with verses 24-28.

HELPS IN LEARNING THE LESSON.

13. **The coasts.**—"The parts." Mark says (8: 27) "the towns of Cæsarea Philippi"—that is, the villages in its neighborhood. **Whom do men say?**—"Who do men say that the Son of man is?" What do they think of my person and mission? "Son of man" was a title of the Messiah (see Dan. 7: 13), and Jesus thus makes his own claim to Messiahship.

14. **John the Baptist.**—Risen from the dead. So Herod thought. See chap. 14: 2. **Elias.**—Elijah, as the forerunner of the Messiah. **Jeremias.**—Jeremiah, in the same sense as Elijah. **One of the prophets.**—They thought that some one of the old prophets had come back from the dead. Even those who regarded Jesus the most highly had very imperfect ideas of his real character.

15. **But whom say ye?**—"Who say ye?" The pronoun "ye" is very emphatic. But *ye*—who say ye? The first question referred to common opinions about Christ; the second called for the disciples' own thought of him. It is a great deal more important to us what we ourselves think of Christ than what others think of him.

16. **Simon Peter answered.**—Peter answered as the spokesman of all. He was always the first to speak. **Thou art the Christ.**—The Christ, the Anointed, the promised and expected Saviour of Israel. **The Son of the living God.**—The words indicate Peter's belief in the divine person of Jesus Christ. See John 1: 4. The Jews understood the phrase to imply his divine personality, and their understanding was not contradicted by Jesus himself. See Mark 14: 61-64. Compare Matt. 14: 33, where it is said the disciples worshiped Jesus as the Son of God. See also John 1: 34.

17. **Simon Barjona.**—"Bar-Jonah"—son of Jonah. The double name was used to give emphasis to the words Jesus was about to say. **Flesh and blood.**—No power or faculty of man in yourself or others has imparted this knowledge to you. **My Father.**—God had revealed to Peter by the Spirit this knowledge of the real nature of Jesus Christ. Christ can be truly known and understood as our divine Saviour only as God, through the Holy Spirit, gives to us an inward testimony to the sublime truth. I Cor. 2: 11, 12; 12: 3.

18. **Thou art Peter.**—This name had been prophetically given to Simon long before (John 1: 42), but is now more formally bestowed. **Upon this rock.**—There has been a great deal of discussion about what Jesus referred to as "this rock." The simplest answer is that Christ himself is the rock. The word is often used of God in the Old Testament. See Psa. 18: 2, 31; Deut. 32: 15. In I Cor. 10: 4, it is also used of Christ. **The gates of hell.**—All opposing powers.

19. **I will give unto thee.**—To Peter and to the apostles whom Peter represented in his confesssion, and, in its collected capacity, to the whole church. Matt. 18: 18. **The keys.**—Keys are the symbol of authority, control. **Of the kingdom.**—Of Christ's spiritual kingdom. **Bind.**—Prohibit. **Loose.**—Permit. The apostles, as Christ's representatives, would have authority and guidance given to them in forming the institutions of the church, and these would be recognized in heaven, for they would be guided aright.

20. **Tell no man.**—Both because they were themselves not yet fully instructed, and because the people were not prepared to hear and receive the truth.

21. **From that time.**—This is the first clear prophecy by Christ of his crucifixion, though it was intimated in his discourse at Capernaum about the bread of life. John 6. **Must go.**—Not because he could not escape, but because it was the way ordained for the fulfillment of his work. Luke 24: 26; Acts 3: 18. **Many things.**—Betrayal, arrest, rejection, and death. **Be raised again.**—According to the Scriptures. I Cor. 15: 4.

22. **Be it far from thee.**—In his warm-heartedness, Peter would keep Jesus from his cross.

23. **Get thee behind me, Satan.**—Peter was for the time doing Satan's work, though he knew it not. He was tempting Jesus to take an easier way than by his cross. **Savorest not.**—"Mindest not." Peter was taking an earthly view of life, a selfish view. **The things that be of God.**—It is God's plan that we shall save our life by losing it. **Those that be of men.**—Men think of taking care of themselves. The Jewish idea of the Messiah was a king who should build up a great kingdom, with the Jewish nation as its centre.

THE GOLDEN TEXT.

"Thou art the Christ, the Son of the living God."—Matt. 16 : 16.

LESSON OUTLINE.

I. Men's Thoughts of Christ, vs. 13, 14.
II. The True View of Christ, vs. 15–20.
III. The Shadow of the Cross, vs. 21–23.

HOME READINGS.

M. John 6 : 60–71, Many Disciples Offended.
T. Matt. 15 : 1–20, Transgressing the Tradition of the Elders.
W. Matt. 15 : 21–28, In the Coasts of Tyre and Sidon.
Th. Mark 7 : 31–8 : 9, From Sidon to the Sea of Galilee.
F. Mark 8 : 10–26, Blind Man Healed at Bethsaida.
S. Matt. 16 : 13–23, The Great Confession.
S. Luke 9 : 18–27, The Christ of God.

LESSON HYMNS.

"Upward where the stars are," etc.
"Stand up, stand up for Jesus."
"Onward, Christian soldiers."

CATECHISM.

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What was the subject of the last lesson? Where was the discourse delivered? What was its effect? Give an account of our Lord's travels. Recall the miracles and teachings after our last lesson. Give the title of this lesson. The Golden Text. The time. The place. The Lesson Plan. Recite the memory verses. The Catechism.

I. **Men's Thoughts of Christ** (vs. 13, 14).—Into what region had Jesus come? Where was Cæsarea Philippi? What question did Jesus ask his disciples? What did he here call himself? What does this name mean? How did Christ the Son of God become man? What did the disciples answer? Why did some think Jesus was John the Baptist? See Matt. 14 : 2. Why was he thought to be Elijah? Who was Jeremiah? Why had men these opinions about Jesus? Why were they not convinced that he was the Messiah?

II. **The True View of Christ** (vs. 15–20).—What did Jesus next ask? Who answered for the disciples? What was Peter's answer? Who is the Redeemer of God's elect? What is meant by "the Christ"? By the "Son of the living God"? How many persons are there in the Godhead? What is faith in Jesus Christ? What did Jesus then say to Peter? Why did he say Peter was blessed? How had he learned this truth? What is said of this view of Christ in John 4 : 15? What further did Jesus say to Peter? What is the meaning of the word "Peter"? What is the rock on which Christ said he would build his church? What did he say he would give to his disciples? What did he mean by the keys? What charge did he now give them? Why were they to tell no man?

III. **The Shadow of the Cross** (vs. 21–23).—What did Jesus now begin to tell his disciples? How long was this before his death? Who were the elders, chief priests, and scribes? Why were these sufferings necessary? Wherein did Christ's humiliation consist? How doth Christ execute the office of a priest? Wherein consists Christ's exaltation? What did Peter say? What did he mean by this? Why did Jesus thus rebuke Peter? How did Peter's view of Christ's life differ from God's plan for it?

TOPICS TO LOOK UP AT HOME.—All the recorded incidents of the intervening history.—Cæsarea Philippi; its history; facts about.—What Christ meant by the rock on which his church was built?—What did he mean by the "keys of the kingdom of heaven"?

TOPICS TO TALK OF IN THE CLASS.—The way to confess Christ; who should confess him?—Why we should confess him.—The personal question, who do *you* think Christ is?—Why Christ must die on a cross.—The danger of doing Satan's work in trying to keep our friends back from hard duty or from sacrifices.

LIFE TEACHINGS FROM THIS LESSON.

I. It is very important that we have the right thoughts about Christ. There are different opinions about him held by different people. Some persons talk a great deal about these various opinions of others. They can tell much about what the creeds say of Christ. It is good to be intelligent on such a subject. But it is much more important for us to have right thoughts of our own about Christ. "Who do you say that I am?" is a great deal more important question than "Who do other people say I am?" What is Christ to you? Until you can say he is your Saviour, Master, Friend, you are not ready to receive blessing from him.

II. We ought to confess Christ before men. Some people speak as though this were a hard thing to do. But why should it be? If you had some great man for your friend, would you think it a hard thing to let people know he was your friend and that you were his friend? Jesus is your Friend. He is greater than any great man in this world. It ought not to be hard to say to people that Christ is your friend. Christ is to be confessed not in words alone, but also in acts—in every way in which we can honor him and tell others about him.

III. It is a great comfort for us to know that Jesus is indeed the Son of God. If he were only a man, he could not be our Saviour. No man could save us from our sins. No man could deliver us in our temptations, or strengthen us in our weakness, or guide us in life's strange paths, or comfort us in our sorrows, or save us in death and judgment. No one less than the divine Son of God could do these things for us. It is a great comfort to know that we have a Saviour who is God as well as man.

IV. The church of Christ is safe. It may have mighty enemies. The rich, the great, and the powerful may set themselves against it. But it is safe. It is built upon the rock, Christ, and the gates of hell shall not prevail against it. It has stood many shocks and assaults in the past, and no force of its enemies shall succeed in the future for its overthrow.

V. Peter loved Jesus, and could not bear to think of his being arrested and killed. He thought Jesus ought not to go to Jerusalem, and in his eager affection for him tried to keep him from going. But we see what a sin he was committing in trying to keep Jesus back from the way God had marked out for him. He was acting as a tempter to Jesus. We need to be very careful lest we sometimes, in our love for our friends, try to keep them from hard duties and sacrifices to which God is calling them.

QUESTIONS FOR WRITTEN ANSWERS.

1. Who did Peter say Christ was? .....
2. Who do you think Christ is? .....
3. What did Jesus say about his church? .....
4. What did Jesus say was before him? .....
5. Why was it wrong for Peter to try to keep Christ from his cross? .....

LESSON V.—February 3, 1895.

THE TRANSFIGURATION.—Luke 9: 28-36.

Commit Verses 29-31.

28 ¶ [1] And it came to pass about an eight days after these sayings, he took Pe'ter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were Mo'ses and E-li'as:

31 Who appeared in glory, and [2] spake of his decease which he should accomplish at Je-ru'sa-lem.

32 But Pe'ter and they that were with him were heavy with sleep: and when they were awake, [3] they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Pe'ter said unto Je'sus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Mo'ses, and one for E-li'as: not knowing what he said.

34 While he thus spake, there came [4] a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, [5] This is my beloved Son: hear him.

36 And when the voice was past, Je'sus was found alone. [6] And they kept *it* close, and told no man in those days any of those things which they had seen.

[1] Matt. 17: 1; Mark 9: 2; II Peter 1: 16; I John 4: 14.
[2] Matt. 16: 21; Mark 9: 31.
[3] Luke 2: 9; John 1: 14; Acts 9: 3-5.
[4] Ex. 24: 15-18; 34: 4, 5; Luke 21: 27.
[5] Mark 1: 11; II Peter 1: 17, 18; John 12: 28.
[6] Matt. 17: 9; Mark 9: 9.

Time.—A. D. 29, autumn, a week after the last lesson; in the night. **Rulers.**—Same as Lesson I.

Place.—Probably Mount Hermon, near Cæsarea Philippi. An unfounded tradition placed the scene on Mount Tabor.

Between the Lessons.—After the rebuke of Peter, Jesus addressed his disciples and the people, and told them in the plainest terms that his was no earthly kingdom, and that no earthly honor or gain awaited his subjects. On the contrary, they must be ready to make every sacrifice and to risk their very life for the sake of their Master. But while he showed them the cost of following him, he also showed them how much greater would be the cost of not following him, and foretold the future glory of his kingdom of which they would be partakers. Matt. 16: 24-28; Mark 8: 34-9: 1; Luke 9: 23-27. A week was spent in the neighborhood of Cæsarea Philippi. Neither of the evangelists gives any record of our Lord's doings during this interval. Then occurred the wonderful event of this lesson. Only a little while before Jesus had announced to his disciples that he must suffer death. And now he takes by themselves the three who were specially favored among the twelve, and for the strengthening of their faith gives them this glimpse of his glory. Parallel passages, Matt. 17: 1-9; Mark 9: 2-9.

Hints for Study.—Review the preceding lessons of this quarter. Be careful to keep the order of events in memory. Read carefully the Home Readings and the parallel accounts in Matthew and Mark. Observe the connection of the lesson passage with verses 37-45.

HELPS IN LEARNING THE LESSON.

28. **An eight days.**—Matthew and Mark say "six days," meaning that six full days passed, besides the day last referred to and the day of the transfiguration. **Peter and John and James.**—The three most favored of the apostles. They had been chosen also to witness the raising to life of the ruler's daughter (Luke 8: 51), and were afterward nearest to Jesus in Gethsemane. Mark 14: 33. **Into a mountain.**—It is almost certain that this was Mount Hermon, a mountain ten thousand feet high, covered with snow. **To pray.**—He was no doubt seeking help for the trials of which he had just spoken to his disciples. Perhaps he was praying for them, too, for the announcement of his coming death was a heavy blow to them. It is when we are praying that God sends heavenly revealings to us. Compare Luke 3: 21, which tells us that Jesus was praying when he was being baptized, and when the heavens were opened, and the Spirit, like a dove, came down upon him. Heaven opens to us, also, when we pray.

29. **The fashion of his countenance was altered.**—Changed to a bright appearance. Matthew compares it to the sun. Mark says he was "transfigured." Compare Rom. 12: 2; II Cor. 3: 18, where the same Greek word is used of the change in the believer's character. The three witnesses saw him not only after he was transfigured, but they saw the change coming over him as he was praying. **His raiment was white and glistering.**—"Dazzling," like lightning. Compare the parallel passages, and notice how the evangelists strive to tell in words of the dazzling brightness of Christ's face and garments. Mark compares it to snow. It was the glory of Christ's divine nature shining through the garments of flesh he wore and also illumining his very clothes.

30. **Two men.**—The actual men. **Moses.**—The great law-giver, whom the Lord had buried. Deut. 34: 1-12. **Elias.**—Elijah, the great prophet, who was taken to heaven in a chariot of fire. II Kings 2: 1-15. The one represented the law, the other the prophets, and both together represented the whole testimony of the Old Testament to Christ. Compare Matt. 5: 17, where Jesus declares that he came not to destroy the law and the prophets, but to fulfill them.

31. **Who appeared in glory.**—The glory of their heavenly state, the everyday dress of saints. **Spake of his decease.**—The word is "exodus"—his departure, meaning his death, which he had so recently foretold to his disciples, though it probably included also his resurrection and ascension, the whole of the wonderful experiences of his passing from earth to glory. The mission of these two men who were sent from heaven was to comfort and strengthen Jesus as he set out toward his cross.

32. **Heavy with sleep.**—It was probably at night when the transfiguration occurred, and their drowsiness was natural, especially after their toilsome climbing of the high mountain. **Awake.**—"Fully awake."

33. **As they departed.**—"As they were parting from him." To return to heaven. **It is good for us to be here.**—Peter wished to remain on the mountain and to detain Moses and Elijah. It would not have been best, however, for even then distress was waiting for Jesus at the foot of the mountain—a father, with his demoniac boy whom the disciples had not been able to heal. **Let us make three tabernacles.**—With boughs of trees, like the booths they made for the feast of tabernacles. **Not knowing what he said.**—Not understanding the meaning of the scene, nor that Calvary would be far more glorious than even the transfiguration.

34. **A cloud.**—Matthew says, "A bright cloud," like the ancient symbol of Jehovah's presence. Exod. 40: 34-38. **Overshadowed them.**—Jesus, Moses, and Elijah.

35. **A voice.**—The voice of the Father, like that at the baptism. Matt. 3: 17. See also John 12: 28. **This is my beloved Son.**—"This is my Son, my chosen." Thus the Father emphasized the superiority of Jesus over Moses and the prophets. Heb. 1: 1, 2.

36. **Jesus was found alone.**—Without Moses and Elijah. Matthew tells us that Jesus came and touched the disciples, and that on looking up they saw no man save Jesus only. According to Mark, it was while the bright cloud overshadowed the three, blinding and dazzling the disciples' eyes, that Moses and Elias silently withdrew. **Kept it close.**—"Held their peace." Until after the resurrection, as Jesus commanded. Matt. 17: 9. They could not understand its full meaning until then. Nor could others have understood it if they had told of it.

THE GOLDEN TEXT.

"This is my beloved Son, in whom I am well pleased; hear ye him."—Matt. 17 : 5.

LESSON OUTLINE.

I. The Heavenly Glory, vs. 28–31.
II. The Bewildered Disciples, vs. 32, 33.
III. The Divine Witness, vs. 34–36.

HOME READINGS.

M. Matt. 16 : 24–28; Luke 9 : 23–27, Losses and Gains Compared.
T. Deut. 34 : 1–12, Death of Moses.
W. II Kings 2 : 1–15, Translation of Elijah.
Th. Luke 9 : 28–36, The Transfiguration.
F. Matt. 17 : 1–8, The Voice from the Cloud.
S. John 1 : 1–14, "We Beheld His Glory."
S. II Pet. 1 : 1–21, Eye-witnesses of His Majesty.

LESSON HYMNS.

"Hosanna we sing."
"I love to tell the story."
"Look, ye saints, the sight is glorious."

CATECHISM.

Q. 7. What are the decrees of God?
A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What was the subject of the last lesson? What question did Jesus ask his disciples? What was Peter's confession? What did Jesus then foretell? What did he say about the cost and rewards of confession? How long a time was there between the last lesson and this one? Give the title of this lesson. The Golden Text. The Lesson Outline. The time. The place. Recite the memory verses. The Catechism.

I. **The Heavenly Glory** (vs. 28–31).—Whom did Jesus take with him? Of what other events were these three the only witnesses? Where did he go with them? What strange thing took place? What was he doing when he was thus transfigured? Who appeared and talked with him? What is meant by appearing "in glory"? Of what was Moses the representative? What did Elijah represent? Of what did they talk with Jesus? How was their appearance a testimony to Jesus?

II. **The Bewildered Disciples** (vs. 32, 33).—What is said of the three disciples? Meaning of they "saw his glory"? What did Peter say to Jesus? What did he propose to do? Why did he desire to do this? Why would it not have been the best thing to do?

III. **The Divine Witness** (vs. 34–36).—What took place while Peter was speaking? Of what was this cloud a symbol? How were the disciples affected? What did they hear out of the cloud? What did the voice say? When had the Father given the same testimony before? What did the disciples do when they heard the voice? How did Jesus comfort the disciples? See Matt. 17 : 6, 7. What charge did he give them? See Matt. 17 : 9. Why did he give them this charge?

TOPICS TO LOOK UP AT HOME.—Upon what mountain the transfiguration occurred.—Why it could not have been Tabor, as the old tradition said.—Why Peter, James, and John were chosen to witness the transfiguration.—The meaning of the transfiguration to Jesus; to the disciples; to us.—What this appearing of Moses and Elijah teaches us about the saints in glory; their activity, their employments.

TOPICS TO TALK OF IN THE CLASS.—A glimpse of the real glory of Christ; thus we shall see him in glory.—The influence of prayer on those who pray—Jesus was transfigured as he prayed.—Moses and Elijah, living, speaking, acting, centuries after leaving the earth; so all the redeemed continue to live and love and serve in heaven.—While the disciples were witnessing the transfiguration, a case of need waiting at the mountain's foot told of duty as well as worship for them.

LIFE TEACHINGS FROM THIS LESSON.

I. It is a privilege to be the close friend of a good man or woman, and to be admitted to the intimacy of friendship. How much greater privilege is it to be the intimate friend of Christ! All Christ's disciples were his friends, but a few were admitted to a closer place than the others, just as it is with any one's friends. All Christians are now his friends, and have all the privileges that love can crave, but there are always those who get nearer than others because of their simpler trust, their deeper humility, their having more of the mind that is in Christ himself. Shall we not all strive to be among Christ's friends of the inner circle?

II. There is a power in prayer of which we do not always think—its effect on him who prays. As Jesus prayed he was transfigured. True praying always transforms and transfigures the life. Even if no direct answer comes to our asking we are changed by our praying. We cannot be in God's presence without bearing away something of the influence of his life in ourself. When Moses had been forty days in the mount his face shone with the light in which he had been lingering. Praying brings our will into submission to God's will, thus transforming our restlessness and willfulness into the quietness and sweetness of God's peace. Praying transfigures.

III. We are immortal. We all believe that our departed Christian friends are living and are with God, but we never see them nor hear from them in any way, and it is hard to realize their existence and blessedness. Here, however, we have a glimpse of the actual life of that great silent world beyond earth's border. Here come out of the silence two men who had not been seen on the earth for many long centuries; and these men are as really alive as they ever were on the earth. This glimpse of two heavenly saints, living, acting, interested still in their old work, helps us to realize the actual immortality of our own dear ones who have passed into the silent and invisible world.

IV. Communion with heaven is not all of Christian life. It would not have been well to build booths and stay on the transfiguration mount. That very hour, down among the foot-hills, a case of distress, a father with his demoniac boy, was waiting for the great Healer. There was also a lost world waiting in its sin and sorrow for the Christ and his disciples. Nor is it well for us to seek only personal comfort and benefit in our religious life; we must go out from our sweetest communions to carry the blessing to those who need.

QUESTIONS FOR WRITTEN ANSWERS.

1. What does the word "transfigured" mean?
2. What do you know of the death and burial of Moses?
3. How did Elijah leave this world?
4. What does the appearance of these men tell us of all the believing dead?
5. Why was it not best for Jesus and his disciples to stay on the mount?

LESSON VI.—February 10, 1895.

CHRIST AND THE CHILDREN.—Matt. 18 : 1-14.

Commit Verses 2-4.

1 [1] At the same time came the disciples unto Je'sus, saying, Who is the greatest in the kingdom of heaven?
2 And Je'sus called a little child unto him, and set him in the midst of them,
3 And said, Verily I say unto you, [2] Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.
4 [3] Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.
5 And whoso shall receive one such little child in my name receiveth me.
6 [4] But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.
7 ¶ Woe unto the world because of offences! for [5] it must needs be that offences come; but [6] woe to that man by whom the offence cometh!
8 [7] Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.
9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.
10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven [8] their angels do always [9] behold the face of my Father which is in heaven.
11 [10] For the Son of man is come to save that which was lost.
12 [11] How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?
13 And if so be that he find it, verily I say unto you, [12] he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.
14 Even so [13] it is not the will of your Father which is in heaven, that one of these little ones should perish.

---

[1] Mark 9 : 33; Luke 9 : 46; 22 : 24.
[2] Mark 10 : 14, 15; Luke 18 : 16, 17; John 3 : 3; I Peter 2 : 2,
[3] Matt. 20 : 26, 27; Luke 9 : 48.
[4] Mark 9 : 42.
[5] Luke 17 : 1, 2.
[6] Matt. 26 : 24.
[7] Matt. 5 : 29, 30; Mark 9 : 43, 45.
[8] Ps. 34 : 7; 91 : 11.
[9] Luke 1 : 19.
[10] Luke 9 : 56; 19 : 10; John 3 : 16, 17; 12 : 47.
[11] Luke 15 : 4; John 10 : 11, 14; Heb. 13 : 20.
[12] Luke 15 : 10, 24, 31, 32.
[13] Isa. 40 : 11; John 10 : 27-29.

Time.—A. D. 29, autumn, a few weeks after the last lesson. **Rulers.**—Same as Lesson I.

Place.—Capernaum, on the northwest shore of the Sea of Galilee.

Between the Lessons.—At the foot of the Mount of Transfiguration Jesus healed a lunatic child whom the apostles were unable to heal. Matt. 17 : 14-21; Mark 9 : 14-29; Luke 9 : 37-43. Then crossing the Jordan, he passed through Galilee, avoiding public attention as far as possible, and giving himself to the instruction of his disciples. Matt. 17 : 22, 23. After their arrival at Capernaum, he paid for himself and Peter the temple tax with money miraculously provided. Matt. 17 : 24-27. The disciples came to him with the question which had been raised among them as to who should be greatest under his reign, and he taught them, by means of a little child, that only those who were like little children could even enter the kingdom of heaven. Parallel passages, Mark 9 : 33-37; Luke 9 : 46-48.

Hints for Study.—Do not fail to follow Jesus in his journey from Mount Hermon to Capernaum, marking out the route on the map, and learning all you can of his teachings by the way. Read the parallel passages, and observe the connection of the lesson passage with verses 15-35.

HELPS IN LEARNING THE LESSON.

1. **Came the disciples.**—It appears from the parallel account that, on the way to Capernaum, they had disputed about which should be greatest. Jesus knew the thoughts of their hearts, and spoke to them so as to bring out the question from themselves. **Who is the greatest?**—Who of us shall hold the highest office in thy coming kingdom? Had Jesus intended to confer any distinction on Peter or on any of his successors he certainly at this time would have given some hint of it; but, on the contrary, he treated all such claims and ambitions with disapproval. The spirit of Christ's teaching is opposed to all such self-seeking. "Not to be ministered unto, but to minister," is the law of his kingdom.

2. **Called a little child unto him.**—Thus giving the disciples an object lesson. Mark adds that he took the child in his arms.

3. **Except ye be converted.**—"Except ye turn." Except ye turn from these ambitious thoughts and desires, from this spirit of self-seeking. **As little children.**—Humble, simple-minded, unambitious, free from pride. Greatness in Christ's kingdom is childlikeness.

4. **Humble himself.**—Be willing to perform lowly service in a quiet way. **As this little child.**—The child teaches a lesson of humility; we must become lowly, childlike. The truest humility is the highest rank.

5. **Whoso shall receive.**—To his heart and treat as Christ would treat him. **One such.**—One with such a childlike spirit. **In my name.**—As belonging to Christ and from love to him. We are to be as Christ to others. **Receiveth me.**—This is very beautiful. Christ puts himself in the place of the least and humblest of his followers. Kindness shown to them he regards as kindness shown to him.

6. **Whoso shall offend one of these little ones.**—"Cause one of these little ones to stumble." Cause to fall into sin, discourage or hinder in serving Christ. The thought suggests one putting a stone or block in the path and causing weak or little ones to fall over it. **It were better for him.**—"It is profitable." The meaning is that one guilty of so great a crime will deserve, and, if he does not repent, will receive severest punishment.

7. **Offences.**—"Occasions of stumbling." We may cause others to fall or go astray by our example, by our teaching, or by our silent influence.

8. **If thy hand.**—Whatever in our life causes us to do wrong, although it be dear and useful to us, as a hand or a foot, must be cut off, given up.

9. **It is better.**—"It is good for thee." Better to lose an eye than to lose life. Better sacrifice the dearest earthly thing than lose eternal life and glory. **Into hell fire.**—"The hell of fire." The teaching is that if we keep the thing that makes us sin, the soul must at last be lost eternally. Note the additional words in Mark 9 : 48.

10. **Despise.**—Look down with contempt upon the humble in station, the weak in faith, the poor in knowledge or in grace. **Their angels.**—The angels who are set specially to guard and care for these weak little ones. **Do always behold.**—Are admitted always into the very presence of God. The highest angels are their friends: therefore we dare not despise these lowly ones. He who hurts a child or any of God's little ones strikes God himself.

11. **The Son of man.**—This is a second reason why we should not despise them. Christ has them under his tender, sympathetic, saving care. He came to save just such as these.

12. **Doth he not leave?**—Would not this wandering sheep have more of his attention than all the rest? Would he not seek it, leaving all the others meanwhile in the safe fold? And would he not express more joy on account of it, when found, than over all those that had never gone astray? The Good Shepherd's special care is for those in special need; so should ours be. The weak ones and those in danger we should guard most tenderly, help the most.

14. **It is not the will of your Father.**—Another reason for not despising these little ones. They have the care not only of angels and of the Son of God, but also of the Father himself.

THE GOLDEN TEXT.

"It is not the will of your Father which is in heaven, that one of these little ones should perish."—Matt. 18 : 14.

LESSON OUTLINE.

I. The Child in the Midst, vs. 1–5.
II. The Guardians of the Little Ones, vs. 6–10.
III. The Shepherd and the Lambs, vs. 11–14.

HOME READINGS.

M. Matt. 17 : 9–27, The Lunatic Boy.—Tribute Paid.
T. Matt. 18 : 1–14, CHRIST AND THE CHILDREN.
W. Matt. 18 : 15–35, Forgiveness of Injuries.
Th. John 13 : 1–17, Serving One Another.
F. Matt. 25 : 31–46, "Unto one of the Least of These—unto Me."
S. Phil. 2 : 1–18, Christlike Unselfishness.
S. I Cor. 13 : 1–13, Christian Love.

LESSON HYMNS.

"Glory and praise and honor."
"Children of the heavenly King."
"Around the throne of God in heaven."

CATECHISM.

Q. 8. How doth God execute his decrees?
A. God executeth his decrees in the works of creation and providence.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What was the subject of the last lesson? Describe the transfiguration. What important practical teachings did you learn from it? What events occurred between the transfiguration and this lesson? Give the title of this lesson. The Golden Text. The Lesson Outline. Time. Place. Recite the memory verses. The Catechism.

I. **The Child in the Midst** (vs. 1–5).—What question did the disciples ask Jesus? What had they been talking about on the way? What wrong thoughts had they about Christ's kingdom? What did Jesus do to help teach them a lesson? How did he answer their question? From what must we be converted? In what respects must we become as little children? How did this answer of Jesus meet the disciples' question? How did it show their wrong spirit? Whom did Jesus say should be greatest in his kingdom? How may we show our love to Jesus? Meaning of "one such little child"? What does Jesus say elsewhere of kindly service done to his disciples? Whom does a little child represent?

II. **The Guardians of the Little Ones** (vs. 6–10).—What does Jesus say about offending the little ones? Who are meant by "these little ones"? What is here meant by "offend"? How may we cause others to stumble? What warning did Jesus give against this? What is meant by "if thy hand or thy foot offend thee"? What by "cut them off"? How must we treat everything that would lead us into sin? Why should we give up even a pleasant thing if it is leading us into wrong? What warning does Jesus give about our conduct toward his "little ones"? What reason does he give for this warning? What is meant by this saying? Why is this a reason for treating Christ's little ones with kindly care?

III. **The Shepherd and the Lambs** (vs. 11–14).—What second reason does Jesus give for not despising his little ones? By what parable did he illustrate this? Explain this parable. How does the Son of man save the lost? What has he done that he might save them? What third reason does he give for our caring for the little ones?

TOPICS TO LOOK UP AT HOME.—The wrong notions of the apostles with regard to Jesus as the Messiah and the kingdom he would set up.—What special expectations had these three disciples, and why?—The true view with regard to Christ's kingdom.—The meaning of the word "offend."—The children's angels—what Jesus meant here, and the meaning of their appearing always before the Father.

TOPICS TO TALK OF IN THE CLASS.—The childlike qualities which we must have to be true Christians.—Who besides children are meant by "these little ones," and how we should treat them.—Very little children, even infants, are among Christ's little ones, "for of such is the kingdom of heaven."—The sin and danger of leading others into sin, or causing them to stumble or fall.

LIFE TEACHINGS FROM THIS LESSON.

I. Remember that Christ's way of becoming great is very different from the world's way. The greatest people, as he sees them, are those who forget self and live for others. Even Christ pleased not himself. The Son of man came not to be ministered unto, but to minister. The more thoroughly this motive lives in us and rules over us, the greater shall we be in his sight, in honor preferring one another (Rom. 12 : 10), for before honor is humility. Prov. 15 : 33.

II. Some people think that little children should not be admitted into the church, but should be kept waiting at the door until they get old enough to understand. Jesus puts it the other way. Instead of children having to grow up before they can become Christians, grown-up people have to become little children before they can become Christians. Parents may bring their children to Jesus with the assurance that he will receive them. Teachers may bring their youngest scholars to Jesus for his blessing. Children even in infancy may love the Saviour and seek him, for God says in his word, "Those that seek me early shall find me." Prov. 8 : 17.

III. If you want to do a kindness to the Master, since he is not here himself to receive it, do it to some one of his who needs it. This way of honoring Jesus is open to all. Even the youngest can carry a cup of water, a flower, an orange, or something to a sufferer shut out from fragrance and beauty. Such service done in Christ's name and for his sake is well pleasing in his sight. The true way to receive Christ is to receive into our heart, for Christ's sake, those who need our sympathy and help, as the way to serve Christ is to serve the needy and suffering. Matt. 25 : 31–40.

IV. Learn how great a sin it is to hinder or discourage others in the Christian life, or to lead others into evil. Better be drowned than be an occasion of sin to the humblest soul. The one who speaks slightingly of sacred things, or indulges in bad habits, or uses bad words, offends souls by his example. The one who invites another to go to places where he ought not to go, or to do things he ought not to do—to take a glass of strong drink, to break the Sabbath, to deceive or disobey his parents—is leading him out of the right path. To be drowned is but bodily death; to lead a soul to sin is to drag it toward eternal death—a fearful crime.

V. No outward good can compensate for the loss of holiness and eternal life. Better to make any sacrifice, to part with the dearest object or pursuit, rather than to sin ourself or lead others to sin.

QUESTIONS FOR WRITTEN ANSWERS.

1. What wrong ideas had the disciples about Christ's kingdom? .....
2. How may we become great in Christ's kingdom? .....
3. Who are meant by Christ's "little ones"? .....
4. What is meant by offending them? .....
5. What does the Bible teach about the ministry of angels? .....

LESSON VII.—February 17, 1895.

THE GOOD SAMARITAN.—Luke 10: 25-37.

Commit Verses 25-27.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying [1] Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, [2] Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and [3] thy neighbor as thyself.

28 And he said unto him, Thou hast answered right: this do, and [4] thou shalt live.

29 But he, willing to [5] justify himself, said unto Je'sus, And who is my neighbor?

30 And Je'sus answering said, A certain *man* went down from Je-ru'sa-lem to Jer'i-cho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, [6] he passed by on the other side.

32 And likewise a Le'vite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain [7] Sa-mar'i-tan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*.

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Je'sus unto him, Go, and do thou likewise.

---

[1] Matt. 19: 16; 22: 35.
[2] Deut. 6: 5.
[3] Lev. 19: 18.
[4] Lev. 18: 5; Rom. 10: 5.
[5] Luke 16: 15.
[6] Ps. 38: 11.
[7] John 4: 9.

Time.—A. D. 29, November, several weeks after the last lesson. **Rulers.**—Same as Lesson I.

Place.—Somewhere on the journey along the northern borders of Samaria into Perea, beyond Jordan.

Between the Lessons.—Soon after our last lesson Jesus finally left Capernaum and passed through lower Galilee. He sent before him messengers, who were rejected by the inhabitants of a Samaritan village. Reproving his angry disciples, James and John, he departed to another village. Luke 9: 52–56. He replied to one who proposed to follow him. Luke 9: 57–62. He then sent seventy of his disciples before him into every city and place whither he would come. Following them, he journeyed through Perea toward Jerusalem, attended by a great multitude, whom he taught and healed. Luke 10: 1–24. On the way the incident of this lesson occurred. A similar event is recorded in Matt. 22: 35–40, in Mark 12: 28–34, and in Luke 18: 18–22. This parable of the Good Samaritan is given by Luke only.

Hints for Study.—Review the last lesson. Look up intervening history; learn all you can about the Samaritans and the cause of the bitter feelings of the Jews toward them. Study the connection in Luke 9: 57–10; 24.

HELPS IN LEARNING THE LESSON.

25. **A certain lawyer.**—Not a lawyer like ours, but a teacher of the law of Moses, the same as a scribe. **Stood up.**—Came forward and stood before Jesus. **Tempted him.**—Put him to the test, to see what knowledge he had, not with unkind intent, nor yet with a sincere desire to learn, but probably out of curiosity or self-conceit. His question was one proper enough to be asked, but the man's spirit was hardly in harmony with it. **Inherit eternal life.**—Obtain the life of glory in heaven.

26. **He said unto him.**—Jesus turned questioner and referred the lawyer to the law which he professed to teach, thus drawing the answer from his own lips. **How readest thou?**—This question would bring out the man's knowledge of duty.

27. **He answering said.**—The lawyer's answer is the summary of the law given in Deut. 6: 5; 10: 12; Lev. 19: 18. **Heart . . . soul . . . strength . . . mind.**—With all thy powers; with a sincere, intelligent, active, and supreme love. **Thy neighbor as thyself.**—With the same readiness to do and to suffer for him as we expect from him for us.

28. **Thou hast answered right.**—He understood what he ought to do. **This do, and thou shalt live.**—Jesus does not imply that the man could keep this law perfectly. No one can do this, and Jesus put the lawyer in the way to learn his inability to obtain eternal life by his own deeds, and to realize the need of some other righteousness to plead before God.

29. **Willing to justify himself.**—Before those who were present. His conscience was disturbed and he wished to draw attention from himself by asking another question. He therefore changed the point of his inquiry from "What must I do?" to "Who is my neighbor?" He thought no one could blame him with neglecting his neighbors—using the word in the way the Jews used it; meaning the people of one's own set living near at hand.

30. **A certain man.**—A Jew. **Went down.**—Jericho lies nearly four thousand feet lower than Jerusalem. The region through which the road passes has always been, and is still, the haunt of robbers, and is reckoned one of the most dangerous in Palestine. The distance is about twenty-one miles. **Thieves.**—"Robbers." Brigands—plundering Arabs who infested the region.

31. **By chance.**—Rather, by a coincidence; that is, at the same time. Most opportunities for doing good come, as it were, "by chance," though providentially ordered. **A certain priest.**—Many priests lived at Jericho, and this one, we may suppose, was on his return from officiating in the temple in his regular course. This ought to have made him kindly in his feelings. **Passed by.**—Did not even stop to examine the man's condition. He was afraid of the danger or did not want to trouble himself.

32. **A Levite.**—Whose calling was also to minister about the temple. **Came and looked on him.**—Curious enough to look, but not sympathetic enough to help.

33. **A certain Samaritan.**—One whom a Jew would not consider his neighbor was more loving than either priest or Levite. The bitter hatred of the Jews to the Samaritans makes the kindness of this Samaritan the more remarkable.

34. **Oil and wine.**—The usual remedies of that day in that country. **Set him on his own beast.**—Walking himself beside the beast. **Brought him to an inn.**—The eastern khans or inns gave little more accommodations than lodging, which would make personal care more necessary.

35. **Two pence.**—About thirty cents—two days' wages—enough to pay the man's expenses for several days. Two pence would be equivalent in buying value to three or four dollars in our money. **Whatsoever thou spendest more.**—He thus provides for his further needs. **When I come again.**—On his regular round of business.

36. **Which . . . thinkest thou?**—The lawyer is really asked to answer his own question, as to which did the neighbor's part.

37. **He that showed mercy on him.**—The lawyer did not name the Samaritan, probably from prejudice. But he could not avoid the correct conclusion. **Go, and do thou likewise.**—Show the same kindness to him who needs, friend or enemy.

THE GOLDEN TEXT.

"Thou shalt love thy neighbor as thyself."—Lev. 19: 18.

LESSON OUTLINE.

I. The Law of Love, vs. 25–28.
II. The Lack of Love, vs. 29–32.
III. The Practice of Love, vs. 33–37.

HOME READINGS.

M. Luke 9: 51–62, Rejected by the Samaritans.
T. Luke 10: 1–24, The Seventy Sent.
W. Luke 10: 23–37, The Good Samaritan.
Th. Matt. 5: 38–48, Love your Enemies.
F. Matt. 6: 19–34, Treasure in Heaven.
S. Matt. 7: 1–12, The Golden Rule.
S. James 1: 19–27, Pure Religion.

LESSON HYMNS.

"Take my life, and let it be."
"Each day to live for Jesus."
"Saviour, teach me day by day."

CATECHISM.

Q. 9. What is the work of creation?
A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What was the subject of the last lesson? Whom did Jesus declare to be greatest in the kingdom of heaven? What did he do shortly after the last lesson? For what purpose did he send messengers to a village of the Samaritans? What did the people do? For what purpose were the seventy sent forth? Through what region did Jesus journey? Give the title of this lesson. The Golden Text. Lesson outline. Time. Place. Recite the memory verses. The Catechism.

I. **The Law of Love** (vs. 25–28).—What was the lawyer's question? Why did he ask it? To what did Jesus refer him? What commandments did the lawyer repeat? Where is the first of these found? The second? Wherein is the moral law summarily comprehended? What is the sum of the ten commandments? What word of approval did Jesus give the lawyer? What assurance? Can any man perfectly obey the law of God? Why not? Who alone of men has obeyed the law? How then can we be saved?

II. **The Lack of Love** (vs. 29–32).—What question did the lawyer ask in trying to justify himself? How did the Jews define the word neighbor? Compare Lev. 19: 18. To whom does Jesus teach us to apply it? (To all men.) Why did Jesus answer by a parable? What journey did a certain man take? What happened to him on the way? How did the robbers treat him? Who first came along where he was? What should be expected of a priest? What did the priest do when he saw the wounded man? Who next came by? What did the Levite do? What was the Mosaic law about helping others? Ex. 23: 4, 5; Deut. 22: 1–4. What was the sin of these men? What is required in the sixth commandment?

III. **The Practice of Love** (33–37).—What other man came down that way? How did the Jews regard the Samaritans? How did this Samaritan feel when he saw the sufferer? How did he show his compassion? What further did he do? What question did Jesus ask the lawyer? What did Jesus then tell him to do? Who is *your* neighbor?

TOPICS TO LOOK UP AT HOME.—The Samaritans, and the relations existing between them and the Jews.—What caused the bitterness.—Whom the Jews regarded as their neighbors; how they interpreted the law of love.—The Christian teaching about neighbors and love for neighbors.

TOPICS TO TALK OF IN THE CLASS.—The lawyer's question; how it must be answered.—Who is our neighbor?—How we are to love our neighbor and show our love.—The good Samaritan as an example of what we should be as Christians.—The Christian treatment of enemies in trouble or need.

LIFE TEACHINGS FROM THIS LESSON.

I. The lawyer's question is one every earnest soul must ask earnestly—how to gain eternal life. We are lost souls by nature. We cannot save ourselves. There is one way of salvation. The lawyer had the book of the law—what did his book tell him about the matter? We, too, can find the answer to our question in our book—the Bible.

II. A great many people can answer well enough, but do not do what they know they should do. If we would live as well as we know, we should be fairly good people. "Thou hast answered right; this do, and thou shalt live." We should try to live up to our knowledge. We know that only by believing on Christ can we be saved; we should instantly begin to believe on him. We know what the law of love is: we should begin to do the things the law requires. So of all knowledge.

III. One way of keeping a law is to trim it down to suit our practice. That was the way the Jews did with this law of love for their neighbors. They made neighbors mean only nice, respectable Jews, and they defined loving to mean a very easy kind of interest in people, not costing much, not requiring much self-denial. But that is not the way to keep God's commandments. Instead of bringing the law down to suit our comfort we ought to bring our lives up to the law's requirements.

IV. Our neighbor is the person who at the time needs our help or sympathy. It may be one of the most unworthy people in our neighborhood. It may be an enemy, one who has done us grievous wrong in some way. No matter who it is—if we come upon or know of a human being who is in need of any kind which we can relieve, he is our neighbor, and the law of love applies to him.

V. Loving requires deeds as well as good feelings. The Levite seems to have stopped to look at the wounded man by the roadside. Probably he felt badly for him, and he may have said, "Poor fellow! I am very sorry for you!" But he did nothing for the poor fellow. The good Samaritan stopped, too, and he felt badly for him, and probably said, too, "Poor fellow! I am sorry for you!" But his being sorry proved itself in deeds which saved the man's life—the man an enemy, too. Too many of us have plenty of sympathy—feel very sorry for people in distress—but let our sympathy evaporate in sighs.

QUESTIONS FOR WRITTEN ANSWERS.

1. How can we have eternal life? .....
2. Who is our neighbor? .....
3. How are we to show love to our neighbor? .....
4. What was wanting in the priest and Levite? .....
5. What were the good things in the good Samaritan? .....

LESSON VIII.—February 24, 1895.

CHRIST AND THE MAN BORN BLIND.—John 9: 1-11.

Commit Verses 1-3.

1 And as *Je'sus* passed by, he saw a man which was blind from *his* birth.
2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was was born blind?
3 Je'sus answered, Neither hath this man sinned, nor his parents: [1]but that the works of God should be made manifest in him.
4 [2]I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
5 As long as I am in the world, [3]I am the light of the world.
6 When he had thus spoken, [4]he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,
7 And said unto him, Go, wash [5]in the pool of Si-lo'am, (which is by interpretation, Sent). [6]He went his way therefore, and washed, and came seeing.
8 ¶ The neighbors therefore, and they which before had seen him that he was blind, said, [7]Is not this he that sat and begged?
9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.
10 Therefore said they unto him, How were thine eyes opened?
11 He answered and said, A man that is called Je'sus made clay, and anointed mine eyes, and said unto me, Go to the pool of Si-lo'am, and wash: and [8]I went and washed, and I received sight.

[1] John 11: 4.
[2] John 4: 34; 5: 19, 36; 12: 35.
[3] John 1: 5, 9; 12: 46.
[4] Mark 7: 33; 8: 23.
[5] Neh. 3: 15.
[6] II Kings 5: 10, 14.
[7] Acts 3: 9, 10.
[8] Acts 3: 16.

Time.—A. D. 29, October, a short time before Lesson IV. **Rulers.**—Same as Lesson I.

Place.—Jerusalem, whither Jesus had gone to attend the feast of tabernacles, after his custom of attending all the feasts.

Between the Lessons.—Chronologically, according to Andrews, whose order we follow, this lesson belongs between Lessons III and IV. Jesus went from Capernaum to Jerusalem, to the feast of tabernacles. During this visit he taught in the temple, and many of the people believed on him. The Pharisees attempted to arrest him, but failed, and the officers they sent returned, declaring, "Never man spake like this man." They were awed by his manner. Our Home Readings contain the full account of this visit to Jerusalem, which is recorded by John only.

Hints for Study.—First make yourself familiar with our Lord's previous doings and teachings, during this sojourn at Jerusalem. Then study carefully the whole record concerning the healing of the blind man, the treatment he received from the Jews, and his subsequent interview with Jesus.

HELPS IN LEARNING THE LESSON.

1. **Blind from his birth.**—Probably the man himself publicly proclaimed the fact of his blindness to excite sympathy. This was the way many blind men lived, begging alms from passers-by. Of the six miracles connected with blindness, recorded in the gospels, this is the only case described as blindness from birth. Such blindness is incurable by modern science.

2. **Master.**—"Rabbi." Teacher. **Who did sin?**—That is, whose sin was the cause of this man's blindness? It was the common opinion among the Jews, not only that all suffering in this life had its origin in sin, but that every special affliction was due to some particular sin. When there was a case of blindness, or other like trouble, they believed that some special sin must have been the cause of it. **This man, or his parents?**—How could the man himself have sinned before he was born? Their meaning is not certain. No doubt troubles are often brought upon children through a parent's evil life, bad habits. Disease is passed down from parent to child; so sinful tendencies may be transmitted. Then people do bring sickness and other troubles upon themselves by their sins. We know how much suffering strong drink brings upon many a man.

3. **Neither hath this man sinned.**—"Neither did this man sin." Jesus did not mean that the man and his parents were sinless, but that his blindness was not the punishment for sin either in himself or in his parents. **But that.**—He was born blind in order that. **That the works of God should be made manifest in him.**—The man's blindness gave opportunity for the showing of the divine mercy and love, in healing the infirmity and giving the man his sight. This is a most important teaching. We are not to think of our sicknesses and trials, of whatever kind, as sent to punish us for our sins, but as means of blessing to us in some way. This blind man might never have known Christ at all but for his blindness. All who witnessed the cure, or knew of it also learned of Christ's power and grace. Thus the works of God were indeed made manifest in the man because of his blindness.

4. **I must work.**—"We must work." Christ takes his disciples in with himself in his work of saving the world. **Of him that sent me.**—His Father. The divine mission was his, but his disciples were his co-workers. **While it is day.**—That is, while we have life. We must use our opportunity, for soon it will be gone. Death cometh, and then we can work no longer. Whatever we do, we must do while we have life.

5. **As long as I am.**—"When I am." While he remained in the world. We know how busy he was all the time, ever "going about, doing good." He never lost a moment. We should learn from Jesus how to use our time. **I am the light of the world.**—Christ very often speaks of himself as light to the world. In this case he was to be a light given in a literal sense, opening blind eyes. This was a type or illustration of what Christ is able to do for blind souls. Until we see Jesus we are as blind men walking under a noonday sun. He alone can open our eyes, and thus reveal to us the hidden things. We cannot see God nor understand God's love and grace until we have come to Christ and he has opened our eyes.

6. **Anointed the eyes.**—Why did Jesus use this means? He could have healed without the clay-paste. But in those days both clay and spittle were regarded as remedies for diseased eyes, and Jesus used them, doing through them a work which was beyond their own power to do. The putting of the wet clay on his eyes would help the blind man's faith, arousing hope and expectation in him. When he felt the fingers of Jesus on his eyes, with the clay, he would begin to hope for cure, and his faith would grow.

7. **Go, wash.**—A further trial of the man's faith. Water does not cure blindness. Compare II Kings 5: 10. **The pool of Siloam.**—A pool or tank southeast from the temple hill. **Sent.**—Referring to the outflowing or outsending of the water. The name may also suggest Christ as one sent from God with blessing from the bosom of the Father. Christ often spoke of himself thus, as one sent of God. John 5: 36-38. **He went his way.**—Notice the man's obedient faith, and the happy result.

8. **The neighbors.**—They did not doubt the miracle. They were astonished by its greatness. At first some of them could not believe that such a miracle had been wrought, and argued that they must have been misled by a striking similarity of the man who came seeing to their old neighbor who had always been blind. It was such a strange thing for a blind man to be cured that they could not believe it.

9. **I am he.**—The man himself settled the question at once.

10. **How were thine eyes opened?**—The question implied amazement.

11. **A man that is called Jesus.**—"The man." Jesus was well known to the people. The healed man tells the story of his healing. It is a proof at once of his faith and of his gratitude, that he thus publicly confesses his obligation to Jesus. We need to go over the account to the close, marking how the wrath and malice of Christ's enemies, in their efforts to obscure his glory, only set it forth in a clearer and more wonderful light.

THE GOLDEN TEXT.

"I am the light of the world."—John 9: 5.

LESSON OUTLINE.

I. The Blind Man Healed, vs. 1-7.
II. The Neighbors Amazed, vs. 8, 9.
III. The Healed Man Questioned, vs. 10, 11.

HOME READINGS.

M. John 7: 2-31, Jesus in the Temple.
T. John 7: 32-53, Jesus and the Pharisees.
W. John 8: 12-30, The Father's Witness.
Th. John 8: 31-59, Jesus and Abraham.
F. John 9: 1-23, Christ and the Man Born Blind.
S. John 9: 24-41, The Blind Man's Confession.
S. John 10: 1-21, The Good Shepherd.

LESSON HYMNS.

"The King of love my Shepherd is."
"I could not do without thee."
"One there is above all others."

CATECHISM.

Q. 10. How did God create man?
A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—Give in order the events that occurred between Lesson III and this lesson. On what occasion did Jesus visit Jerusalem? What was the feast of tabernacles? What occurred during Jesus' stay in Jerusalem before the events of this lesson? Give the title of this lesson. The Golden Text. The Lesson Outline. The time. The place. Recite the memory verses. The Catechism.

I. **The Blind Man Healed** (vs. 1-7).—Whom did Jesus see as he passed by? What did his disciples ask? What did they mean by this question? What did the Jews believe about the reason for great troubles? What was Christ's answer to the disciples' question? Explain his meaning. What was God's purpose in this blind man's affliction? What are God's works of providence? What did Jesus say about working? What did he say he was? Explain this. What did he then do? Why did he use clay and spittle? What effect would this have on the blind man's mind? What did he tell the blind man to do? How did the washing affect his eyes? What was the result of his obedience? Where was the pool of Siloam. Describe it. See Bible Dictionary for this Quarter.

II. **The Neighbors Amazed** (vs. 8, 9).—What effect had this miracle on the blind man's neighbors? What did they mean by this question? What different answers did they get? Why was it so hard for them to believe that the blind man was cured? What did the man say of himself?

III. **The Healed Man Questioned** (vs. 10, 11).—What did the neighbors then ask him? What was his reply? What was their next question? Why did they wish to know? What was the man's answer? What followed this answer? vs. 13-33. What punishment did the Jews inflict upon the man? v. 34. What took place when Jesus heard they had cast him out? vs. 35-41.

TOPICS TO LOOK UP AT HOME.—Other cases of giving sight to the blind.—Texts in which Christ is called a light.—Other miracles in which Jesus used means.—The pool of Siloam, all you can find about it.—Find a case in the Old Testament, where a man was healed of something by washing.

TOPICS TO TALK OF IN THE CLASS.—In what sense all people are by nature blind.—How the eyes of the soul can be opened.—The blessing this man's blindness was to him.—Working while it is day; the night cometh: what this means for us.

LIFE TEACHINGS FROM THIS LESSON.

I. We ought to be busy doing good while we may. Our "day" will not be very long and there is a great deal to do. By and by it will be "night," and then we cannot do anything. A good man had on the seal he used in stamping his letters, a sun setting, and under it the words, "The night cometh." Thus he tried to remind himself all the time that he must not lose a minute. It will do us all good to learn to work with the shortness of time in mind.

II. All people are blind from their birth in one way. We cannot see spiritual things with our natural eyes. We go groping through the world like blind men on the streets. Christ is the only one who can open our soul's eyes. He wants to open every blind eye. He is the light of the world. If we will give ourselves to him he will give us sight, so that we can see God and heavenly things. This will be a wonderful blessing.

III. This man's blindness became a blessing to him. If he had not been blind he would never have received such kindness and mercy from Christ. All our troubles and losses may be made blessings. Those who cannot see learn to use the other senses in a wonderful way—feeling, hearing, smell. A boy had an accident, hurt his knee with an axe, and was always lame. It drove him to study and he became a great scholar. A man had never been a day sick. When he was fifty years old he had not yet found Christ. Then he was sick for a long time and became a Christian. Perhaps he would never have known Christ at all but for his sickness.

IV. If we would have Christ heal and bless us, we must do what he bids us. Faith shows itself in obedience, and obedience finds the blessing. This man was told to go and wash in the pool of Siloam. If he had not gone he would not have had his eyes opened. He might have said, "Water will not wash away blindness: I have washed my eyes many a time, and it never made me see." But he did not say that. "He went . . . and washed, and came seeing." So we are to wash in the river of life, and our blindness will depart.

V. When this man's eyes were opened he told his neighbors who had done it. That is what we should do when Jesus has blessed us. We should tell our friends about him and what he has done.

QUESTIONS FOR WRITTEN ANSWERS.

1. What did the Jews think of one who had some great trouble? .....
2. How did this man's blindness become a blessing to him? .....
3. Why did Jesus use spittle, clay, and water in this miracle? .....
4. What was the blind man's part in his own cure? .....
5. How can we have our eyes opened to see God and heavenly things? .....

LESSON IX.—March 3, 1895.

THE RAISING OF LAZARUS.—John 11: 30-45.

Commit Verses 33-36.

30 Now Je'sus was not yet come into the town, but was in that place where Mar'tha met him.

31 [1] The Jews then which were with her in the house, and comforted her, when they saw Ma'ry, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Ma'ry was come where Je'sus was, and saw him, she fell down at his feet, saying unto him, [2] Lord, if thou hadst been here, my brother had not died.

33 When Je'sus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 [3] Je'sus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, [4] which opened the eyes of the blind, have caused that even this man should not have died?

38 Je'sus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Je'sus said, Take ye away the stone. Mar'tha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: [5] for he hath been *dead* four days.

40 Je'sus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest [6] see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Je'sus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but [7] because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, [8] Laz'a-rus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Je'sus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Ma'ry, [9] and had seen the things which Je'sus did, believed on him.

---

[1] v. 19.
[2] v. 21.
[3] Luke 19: 41.
[4] John 9: 6, 11.
[5] v. 17.
[6] vs. 4, 23; John 9: 3.
[7] John 12: 30.
[8] Luke 7: 14; 8: 54.
[9] John 2: 23; 10: 42; 12: 11.

Time.—A. D. 30, January. **Rulers.**—Same as Lesson I.

Place.—Bethany, on the Mount of Olives, nearly two miles southeast of Jerusalem.

Between the Lessons.—After the parable of the Good Samaritan, Jesus continued slowly through Perea toward Jerusalem, where he arrived about the time of the feast of dedication (visiting Martha and Mary in Bethany by the way), December, A. D. 29. His teachings in the temple so offended the Jews that they sought to take him, but he escaped and went beyond Jordan to Bethabara. There he received a message from Martha and Mary, informing him of the sickness of Lazarus. Four days after the death of Lazarus he came to Bethany.

Hints for Study.—Get as full a knowledge as you can of what happened between the lessons. Read carefully, several times, all of the eleventh chapter of John. Read Luke 10: 38-42.

HELPS IN STUDYING THE LESSON.

30. **In that place where Martha met him.**—Probably not far from the house, in some quiet place. Jesus had stopped there, wishing to avoid excitement, and probably had sent word to Martha that he was there. See v. 20.

31. **Which were with her.**—There were many of these. They had come out from the city to comfort her and her sister in their sorrow. See verse 19. This family was evidently prominent. **Followed her, saying.**—"Supposing." They had not heard Martha's whispered word to Mary (verse 28), and thought from Mary's hasty departure that she was going out to the grave. So they quickly rose up and followed her.

32. **Fell down at his feet.**—Her love for Jesus led her to fall down before him in her sorrow. Each time we see Mary she is at Jesus' feet—first as a learner (Luke 10: 39), second, here, in her sorrow, and third, anointing his feet. John 12: 3. **If thou hadst been here.**—The same words Martha had used. Verse 21. The sisters were not finding fault with Jesus for not having come sooner to them, but were expressing their deep regret. They believed in his power, and that he would have restored Lazarus to health if he had been present.

33. **Saw her weeping.**—She had broken down after saying the words in verse 32. **The Jews also.**—They had followed her from the house. **He groaned in the spirit.**—The word translated "groaned" means to be angry. Feelings of anger stirred in the breast of Jesus. At what was he angry? At his feet lay Mary weeping bitterly in real sorrow. Beside her crowded the Jews who had followed her, weeping, too, but only with a mockery of sorrow. It was this hypocritical profession of grief that stirred the anger of Jesus. These Jews were seeking now to kill Jesus and were full of hatred against any who were his friends. He saw their hearts, and their falseness so moved him that he trembled in every limb and muscle. Jesus sympathizes with real grief, but mere professions of sorrow he regards with severest condemnation. **Was troubled.**—The words do not refer to his grief but to the feeling described above—the excitement produced by his anger.

34. **Where have ye laid him?**—Jesus desired now to go to the grave of his friend, and therefore asked this question. The sisters led him to the place.

35. **Jesus wept.**—This is the shortest verse in the Bible, but it is full of meaning. Jesus knows that he will recall the dead from the grave, but his heart is moved with tender sympathy as he looks upon the sorrowing sisters.

36. **Then said the Jews.**—They saw Jesus weeping, and were led to remark, **Behold how he loved him!** The words mean that the Jews kept saying over and over among themselves, "How he must have loved him!" They were surprised at the evidence Jesus gave of his affection.

37. **Some of them.**—Not the same Jews mentioned in verse 36, who at least for the time felt somewhat kindly toward Jesus, while these mentioned in verse 37 were seeking to discredit Jesus. **Could not this man which opened the eyes of the blind?**—They did not believe that he had done this, but his friends claimed it. Their words are sneering. **That even this man should not have died?**—They are trying to make a case against Jesus. "Why did he not keep his friend from dying, if he has such power?"

38. **Again groaning in himself.**—His spirit aroused to indignation afresh by what the Jews had just said. **It was a cave.**—Hewn out of the rock as a private vault or sepulchre. This shows that the family was well off. Jesus lay in a similar grave when he was dead. **A stone lay upon it.**—At the door, to close it.

39. **Take ye away the stone.**—Jesus would have the friends do all that human power could do. So now, he wants his friends to do what they can do in his work.

40. **Said I not?**—Martha, in the weakness of her faith, was forgetting the confession she had just made (v. 27), and to strengthen her faith Jesus reminds her of his promises. See verses 4 and 23. She feared that Christ's command would bring to her sight only a body of death; Jesus bade her believe, for she should not see death, but life.

41. **I thank thee that thou hast heard me.**—Jesus did nothing of himself without his Father. He had prayed and had received the assurance of answer.

42. **Because of the people.**—Those who stood about the grave with their sorrowing friends. He would honor his Father before them.

43. **With a loud voice.**—As if to awake one who was asleep, or to make one hear who was far away. It was also a word of command. **Lazarus, come forth.**—The life-giving command of him who is the resurrection and the life.

44. **Bound hand and foot.**—Wrapped in linen bands, after the manner of burial among the Jews. Human hands can complete his deliverance, as Jesus had said, "Take away the stone," so now he says, "Loose him, and let him go."

THE GOLDEN TEXT.

"I am the resurrection, and the life."—John 11 : 25.

LESSON OUTLINE.

I. The Sorrow of Mary, vs. 30–32.
II. The Sympathy of Jesus, vs. 33–38.
III. The Raising of Lazarus, vs. 39–45.

HOME READINGS.

M. Luke 10 : 38–42, Martha and Mary.
T. John 11 : 1–16, The Death of Lazarus.
W. John 11 : 16–29, The Coming of Jesus.
Th. John 11 : 30–44, The Raising of Lazarus.
F. Luke 7 : 11–17, The Raising of the Widow's Son.
S. Luke 8 : 41–56, The Raising of the Ruler's Daughter.
S. I Thess. 4 : 13–18, The Dead in Christ shall Rise.

LESSON HYMNS.

"Hark, hark, my soul!"
"When I can read my title clear."
"Beautiful mansions, home of the blest."

CATECHISM.

Q. 11. What are God's works of providence?

A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What is recorded of the life of Jesus between the lessons? Who was Lazarus? How did Jesus hear of his sickness? How long had Lazarus been dead when Jesus came to Bethany? What did Martha do when she heard of his coming? What did Jesus say to her? Give the title of this lesson. The Golden Text. Lesson Outline. Time. Place. Recite the memory verses. The Catechism.

I. **The Sorrow of Mary** (vs. 30–32).—What message did Martha bring to Mary? What did Mary then do? Who followed Mary? Where did they think she was going? What did Mary do when she came where Jesus was? Who else had said the same thing? What did the sisters mean by these words?

II. **The Sympathy of Jesus** (vs. 33–38).—How was Jesus affected? What made him angry in his spirit? What did he ask? What did they reply? What did Jesus do as they all went toward the grave? What was it that so moved him? What did some of the Jews say? What did others ask? How was Jesus affected when he came to the grave? Describe the grave. What is said in Hebrews 4 : 14–16 of the sympathy of Jesus?

III. **The Raising of Lazarus** (vs. 39–45).—What did Jesus direct the friends to do? Why was not the stone removed by miracle? What did Martha say? What did Jesus reply? What was then done? Repeat the prayer of Jesus. What did Jesus then do? What was the effect of his words? What command did Jesus give concerning Lazarus? Who will raise all men at the last day? What benefits do believers receive from Christ at the resurrection?

TOPICS TO LOOK UP AT HOME.—Old Testament examples of raising the dead. Others raised to life by Jesus; by his apostles. The family at Bethany and the relations of its members with Jesus. The other mentions of the family, in the gospels.—Mode of burial in Palestine in Christ's time.

TOPICS TO TALK OF IN THE CLASS.—The home at Bethany; the blessing of having Christ a guest in our home.—The friends of Jesus; how we can be his friends.—The meaning of the verse, "Jesus wept."—How Christ comforts his friends now in their sorrow.—The resurrection.—Christ with the keys of death and the grave.

LIFE TEACHINGS FROM THIS LESSON.

I. It is a good thing to have Jesus for a friend and guest in a home. This Bethany home had this honor and privilege. Back in the happy days, when there was no sorrow there, Jesus was welcomed by the family. We have a glimpse of one visit he paid there. We see Martha busy preparing a meal for him and Mary sitting at his feet, listening to his words. Then in this lesson we have a glimpse of another of his visits. Now there is a great sorrow, and he comes as the comforter. We should all have Christ for a guest in our home. He will bring a thousand blessings to us. Then when trouble comes he will give consolation.

II. Even into this favored home, where Jesus was so honored, sickness and sorrow came. When Lazarus became very sick the sisters sent for Jesus. That is what we should do when sickness enters our home—send and tell Jesus. Jesus did not come at once. That was strange. But it was because he had a better blessing in store for his friends than the healing of the sickness would have been. We may always know when Christ delays to hear our prayers for the healing of our sick friends, that he is preparing something better.

III. We see Mary three times in all, and each time she was in the same posture—at Jesus' feet. The first time she was sitting at his feet, listening to his words. By and by trouble came, and then we find her at his feet in her sorrow, receiving comfort. After her brother had been raised, we see her once more at his feet, this time as a grateful friend, showing her love. This is a good series of pictures for us.

IV. The tears of Jesus are very wonderful. This shortest Bible verse, "Jesus wept," is marvelous in its revealing of the heart of Christ. He sympathizes with us in all our trouble and sorrow. He is the same now in heaven that he was when on the earth. He knows all about us and feels with us in all our griefs.

V. Jesus is the Lord of death. One picture in the Book of Revelation shows him to us with a bundle of keys in his hand—the keys of death and the grave. He opened the grave of Lazarus and recalled him from death; he will open the graves of all his people. The raising of Lazarus was only back to the old life of trial, temptation, sorrow, struggle, and to die again; but the final resurrection will be to glory and immortality.

QUESTIONS FOR WRITTEN ANSWERS.

1. What do we know about Jesus and this Bethany home?
2. Why did Jesus delay coming to Bethany when he was sent for?
3. What did Jesus mean by saying he was the resurrection and the life?
4. What did Christ's weeping show of his heart?
5. What did the raising of Lazarus show of Christ's power?

LESSON X.—March 10, 1895.

THE RICH YOUNG RULER.—Mark 10: 17-27.

Commit Verses 21, 22.

17 ¶ [1] And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Je'sus said unto him, Why callest thou me good? [2] *there is* none good but one, *that is*, God.

19 Thou knowest the commandments, [3] Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.

20 And he answered and said unto him, Master, [4] all these have I observed from my youth.

21 Then Je'sus beholding him loved him, and said unto him, [5] One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have [6] treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, [7] and went away grieved: for he had great possessions.

23 ¶ And Je'sus looked round about, and saith unto his disciples, [8] How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Je'sus answereth again, and saith unto them, Children, how hard is it for them [9] that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Je'sus looking upon them saith, With men *it is* impossible, but not with God: for [10] with God all things are possible.

[1] Matt. 19: 16; Luke 18: 18.
[2] Ps. 86: 5; 119: 68.
[3] Ex. 20; Rom. 13: 9.
[4] Luke 1: 6; Phil. 3: 6.
[5] James 2: 10.
[6] Matt. 6: 19, 20; Luke 12: 33.
[7] Matt. 19: 22; Luke 18: 23.
[8] Matt. 13: 22; I Tim. 6: 9, 10; James 5: 1-5.
[9] Job 31: 24, 28; I Tim. 6: 17; Rev. 3: 17.
[10] Jer. 32: 17.

Time.—A. D. 30, March, three months after the last lesson. **Rulers.**—Same as Lesson I.

Place.—In the neighborhood of Bethabara in Perea, on the way to Jerusalem.

Between the Lessons.—After the raising of Lazarus the Jewish council resolved to put Jesus to death. He, hearing this, went with his disciples to a city called Ephraim, where they remained until the approach of the passover. Then he began his journey toward Jerusalem, passing along the border-line of Samaria and Galilee into Perea. The incidents recorded in Matt. 19: 3–15; Mark 10: 2–16; Luke 17: 11—18: 17, and also the events of this lesson, occurred during this journey. Parallel passages, Matt. 19: 16–30; Luke 18: 18–30.

Hints for Study.—Compare the cases of the lawyer and the young ruler. Study the intervening history. Note the connection in vs. 13–31. Read carefully the parallel accounts. In this, as in all the lessons, look out the marginal references and note what light they throw upon the lesson. Ask yourself what the practical teachings are, without looking to see what teachings are given in this QUARTERLY.

HELPS IN LEARNING THE LESSON.

17. **There came one.**—He was a young man (Matt. 19: 22), very rich (verse 22), and a ruler. Luke 18: 18. The incident occurred just after Jesus had taken in his arms and blessed the little children and infants who were brought to him and whom the disciples would have kept away. It is interesting to think of Jesus receiving little babes and then directly after receiving the rich young ruler. He welcomes all ages and conditions. **Running.**—As though to overtake Jesus, thus showing his earnestness. **Kneeled.**—Thus recognizing the honor and dignity of Jesus. It was the respect the young man would have paid to any great rabbi. **Asked him.**—Doubtless sincerely and anxiously. His question shows great seriousness. It bears upon the great matter of the soul, about which every one ought to come with anxious inquiry to Jesus. **Good Master.**—Or teacher, showing that he believed Jesus to be wise and capable of giving sound advice and instruction. **What shall I do?**—Probably he had seen Christ's gentle treatment of the little children and had been impressed by it. His question, however, shows that he did not understand the grace of God. He expected to be told something *to do* which would secure to him eternal life. The question shows deep-seated self-righteousness in the man's heart; he evidently thought eternal life to be the reward of his own well-doing. He did not know that he needed a Saviour.

18. **Why callest thou me good?**—Jesus does not say that he is not good, nor does he say he is not God, but he would lead the young man to think, and therefore he answered him in this way. **There is none good but one, that is, God.**—Do you come to me as to God, and will you hear me as the voice of God? If not, why do you apply to me a title which one should address to God alone?

19. **The commandments.**—The ten commandments given by God from Mount Sinai. Ex. 20. **Defraud not.**—Deprive none of what is his. The words are supposed to be a summary of the four commandments just quoted.

20. **All these have I observed from my youth.**—So the young man really thought. He had doubtless been free from open and gross violations of the law of love to his neighbor, and yet his question shows that he felt the lack of something—of something without which all he had done was in vain.

21. **Loved him.**—For his earnestness, his sincerity, his outward purity of life, and other good points. **One thing thou lackest.**—Only one thing, but that the chief of all—self-surrender to God. **Sell whatsoever thou hast.**—To do this was not the one thing that he needed to do but the proof of it. Jesus knew the young man's heart was set on his wealth, and by this test he showed him what he lacked. He could not give up his wealth; hence he loved it more than God. While a literal selling of all and giving to the poor is not a duty for all, yet the real giving up of all is required in every case. Ourselves and our all belong to Christ, and we are to give up everything for him. **Treasure in heaven.**—The only treasure that endures. We lay up treasure in heaven when we do good in Christ's name on the earth. **Come, take up the cross, and follow me.**—Even the giving up of all would not suffice without this following. Christ must be loved above all, and obeyed in all things.

22. **Went away grieved.**—He wanted to follow Christ, but could not at such a cost. He wanted eternal life, but he wanted his wealth more. He could not give up his idol, even for his soul. He made, as the poet Dante calls it, "the great refusal."

23. **How hardly.**—With what difficulty; for how hard it is for the lovers of wealth to renounce all! **Enter into.**—For the gate is narrow, and the burden of worldliness upon them is great. **The kingdom of God.**—Where poverty of spirit prevails.

24. **Trust in riches.**—Those who put their trust in riches rather than in God.

25. **Easier for a camel.**—A proverbial expression to denote something difficult or impossible.

26. **Who then can be saved?**—Since almost everybody is trying to make money and wants to be rich, and all have more or less love for it.

27. **Jesus looking upon them.**—There was great power in the calm, loving look of the Teacher. **With men.**—By human power. **With God all things are possible.**—God's grace can overcome human impossibilities and save the most hopeless case. Nothing is too hard for him. He can enable the rich so to use their wealth that it will not keep them out of heaven. Sanctified wealth, wealth used for his glory is a means of grace and not a hindrance in the way to heaven.

THE GOLDEN TEXT.

"Seek ye first the kingdom of God."—Matt. 6: 33.

LESSON OUTLINE.

I. Not Satisfied with Riches, vs. 17–20.
II. Clinging to Riches, vs. 21, 22.
III. The Danger of Riches, vs. 23–27.

HOME READINGS.

M. John 11: 45–57, Jesus Retires to Ephraim.
T. Luke 17: 11–19, Ten Lepers Cleansed.
W. Luke 17: 20–37, The Coming of the Kingdom.
Th. Luke 18: 1–8, The Unjust Judge.
F. Luke 18: 9–14, The Pharisee and Publican.
S. Mark 10: 17–27, The Rich Young Ruler.
S. Matt. 19: 23–30, Leaving all for Christ.

LESSON HYMNS.

"No other name but thine, O Lord."
"I bless the Christ of God."
"Come, every soul by sin oppressed."

CATECHISM.

Q. 12. What special act of providence did God exercise towards man, in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What was the subject of the last lesson? What did you learn from it? What was the effect of the miracle? What did the Jewish council do? Where did Jesus go? What is recorded between the lessons? Give the title of this lesson. The Golden Text. Lesson Outline. Time. Place. Recite the memory verses. The Catechism.

I. **Not Satisfied with Riches** (vs. 17–20).—Who came to Jesus? How did he show his earnestness? What did he ask? What did he mean by "good Master"? What did Jesus say to him in reply? What did he mean by this reply? To what did Jesus refer him? Which commandments are here named? What did the young ruler reply? Is any man able perfectly to keep the commandments of God? What was this man's mistake about the way of salvation? How did he show that his own keeping of the commandments did not satisfy him?

II. **Clinging to Riches** (vs. 21, 22).—How did Jesus feel toward the young man? Why did he love him? What did Jesus say to him? What was the one thing that he lacked? What did he tell him to do? What did this command test? How did the young man feel when he heard this? What did he do? What kept him from following Christ? What choice did Moses make? Heb. 11: 24–26. What did Paul say of the danger of the love of money? I Tim. 6–10. What did Jesus promise to those who forsook all for his sake? Vs. 29, 30.

III. **The Danger of Riches** (vs. 23–27).—What did Jesus now say? What comparison did he make? How did this saying affect the disciples? What question did they ask? What did Jesus reply? Why is it so hard for the rich to be saved? Matt. 13: 22. How may a rich man be saved? What are the true riches? Matt. 6: 20, 21.

TOPICS TO LOOK UP AT HOME.—Compare with this lesson the choice of Moses, the choice of Solomon.—Bible and other instances of the influence of wealth, for good or for evil, upon Christian life and character.—How money may be used so as to be a blessing.

TOPICS TO TALK OF IN THE CLASS.—The good things in the character of this young man.—The one thing he lacked.—The need of something more than outward morality to inherit eternal life; what it is we need besides all that we can do for ourself.

LIFE TEACHINGS FROM THIS LESSON.

I. The most important of all questions is, "What shall I do that I may inherit eternal life?" No wonder that this young man ran to ask Jesus this question. The great wonder is that so few run to make the same inquiry. It is a prize that is worth asking for, worth running for. It is a prize, too, that can be gained. There is no one who may not obtain it. We should seek after eternal life earnestly.

II. After the best that we can do ourself, we are not saved. This young man seemed to want nothing. He had kept the commandments faithfully and conscientiously. He had the approval of his fellow-men, testifying that his life was sincere, faithful, beautiful, and blameless. Yet he was not saved. After all we can do we lack something. We are sinners, and need a Saviour. We deceive ourself as this young ruler did, if we think that we have perfectly kept the commandments.

III. "Eternal life is the gift of God." It is obtained through Jesus Christ. It can be had by receiving Christ, as he is freely offered to us in the gospel. The answer and the only answer to the young ruler's question is, "Believe on the Lord Jesus Christ, and thou shalt be saved." That is really what Jesus asked him to do—to surrender himself and all that he had to him and to trust him altogether for everything.

IV. If we thus receive Christ we will give up all for his sake. Obedience to Christ and sacrifice for his cause are the true tests of our religion. Riches often keep men from Christ. This young man could not give up his wealth, and so he went away sorrowful. Consecration is giving all to Christ. We are exhorted to present ourselves to God as living sacrifices. Our money and all our powers are to be used to bless the world, to do good to others, to help the sick and the poor, and to add to the comfort and gladness of earth.

V. Christ loves young men. He sees in them the possibilities of noble and beautiful life and character. He sees what they may become and what they may do. He knows their dangers, also, what temptations they must meet, how often the world hurts them and mars their life's beauty. He wants young men to be his, to give their life to him, to enter his kingdom, to use all their energy and power to help in saving the world. He was a young man himself and his memories of life here are of young manhood. He sympathizes, therefore, with every young man in his struggles and yearnings and wants to help him to be true.

QUESTIONS FOR WRITTEN ANSWERS.

1. Why did the young ruler come to Christ?
2. What were the good things in him?
3. What one thing did he lack?
4. What is the difference between having riches and trusting in riches?
5. Give a Bible instance of one who trusted in riches.

LESSON XI.—March 17, 1895.

ZACCHEUS THE PUBLICAN.—Luke 19: 1-10.

Commit Verses 8-10.

1 And *Je'sus* entered and passed through Jer'i-cho.

2 And, behold, *there was* a man named Zac-che'us, which was the chief among the [1] publicans, and he was rich.

3 And he sought to see Je'sus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that *way*.

5 And when Je'sus came to the place, he looked up, and saw him, and said unto him, Zac-che'us, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, [2] That he was gone to be guest with a man that is a sinner.

8 And Zac-che'us stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by [3] false accusation, [4] I restore *him* fourfold.

9 And Je'sus said unto him, This day is salvation come to this house, forasmuch as [5] he also is a son of A'bra-ham.

10 [6] For the Son of man is come to seek and to save that which was lost.

---

[1] Luke 5: 27; 15: 1; 18: 10.
[2] Matt. 9: 11; Luke 5: 30.
[3] Luke 3: 14.
[4] Ex. 22: 1; II Sam. 12: 6.
[5] Rom. 4: 11, 12, 16; Gal. 3: 7.
[6] Matt. 10: 6; 15: 24; 18: 11.

Time.—A. D. 30, soon after the last lesson. **Rulers.**—Same as Lesson I.

Place.—Jericho, a place on the west side of the Jordan, about twenty miles east-northeast from Jerusalem, seven miles from where the Jordan enters the Dead Sea.

Between the Lessons.—After the events in last lesson Jesus continued his journey, teaching by the way. As with the crowd of pilgrims he approached Jericho, he restored two blind beggars to sight. See Matt. 20: 1–34; Mark 10: 28–52; Luke 18: 31–43. Entering Jericho, he met Zaccheus, the publican, as recorded in this lesson. This event in the life of Jesus is given only by Luke.

Hints for Study.—Learn all you can about Jericho. Find in Joshua the story of its destruction. Trace the journey of Jesus from Ephraim to Jericho. Read the entire intermediate record until you have it clearly in mind. Study the connection of the lesson in Luke 18: 35–19: 28. Observe the contrast between the last lesson and this—in the one a rich man *lost;* in the other a rich man *saved.*

HELPS IN LEARNING THE LESSON.

1. **Entered and passed through.**—"Was passing through." We are not told of any other visit of Jesus to Jericho. Jericho is mentioned in the Old Testament. It was destroyed in a remarkable way.

2. **Zaccheus.**—A Hebrew name meaning pure. The name was common among the Jews. This, with what is said by Jesus in verse 9, shows that Zaccheus was a Jew. **Chief among the publicans.**—"A chief publican." He was head or superintendent of customs or tribute for that district. Publicans were men appointed under the Roman government to collect the custom duties on goods passing across the lines. Zaccheus had every opportunity to gather wealth, and he must also have been rich to start with, or he could not have purchased his position, as he doubtless did. The publicans were hated by the other Jews because they collected taxes for the Romans.

3. **He sought to see Jesus.**—Zaccheus had heard of Jesus as a friend of publicans and was eager to see him. He had been trying to get a glimpse of him, but in vain. **Could not for the press.**—"The crowd." The march of the large company of pilgrims through Jericho, going to the passover, would at any time have caused a stir among the citizens. But at this time the presence of the great Nazarene Teacher added largely to the excitement and the crowd. **Because he was little of stature.**—And could not see over the heads of the people, or make his way through them.

4. **He ran** [on] **before.**—He did not give up and go home, saying, "It is of no use; I have tried in vain." He held to his purpose. **Climbed up.**—Had he consulted the proprieties of his position he never would have done so undignified a thing, and therefore would never have seen Jesus. The real or fancied requirements of social position often hinder souls from a successful pursuit of salvation. **A sycomore tree.**—Not our American sycamore, but the Egyptian fig, which had low branches and was easy to climb. On account of its shade this tree is often planted by the wayside. A traveler tells of seeing sycomore trees full of boys and girls. **For he was to pass that way.**—The tree was close by the road along which he was passing through the city. We have a suggestion here that we ought not to lose. If we would see Jesus we must put ourselves in the way along which he is to pass. He surely will not go along sinful ways. He does pass in the paths of right-doing and along the ways of prayer and the church services and the Sabbath-school. Be in these places watching for him, and he will be sure to come that way.

5. **When Jesus came to the place.**—Under the tree. **He looked up . . . and said unto him.**—Probably Zaccheus attracted the attention of the passers-by who may have called the attention of Jesus to him. Then Jesus looked up and saw him and spoke to him in a kindly way. The same divine knowledge that searched the heart of Nathaniel (John 1: 48) and saw in him an Israelite indeed, without guile, searched the heart of Zaccheus and saw in the midst of its stains an honest love of himself and a longing after something better. **I must abide at thy house.**—An honor of which Zaccheus had not dreamed. All he hoped for was to get a glimpse of Jesus as he passed. So Jesus will always meet the first, feeblest, faintest effort at seeing him.

6. **Received him joyfully.**—He had obtained not only what he hoped for, but a great deal more, fulfilling the desires of his heart which he had not dared to express even to himself. There is nothing so joyful as receiving Christ into our heart and home.

7. **When they.**—The people of the town who knew Zaccheus, and the followers of Jesus, who had heard who he was. The apostles could not have joined in this murmuring, for one of their own number was Matthew, the publican. **Gone to be guest.**—"Gone in to lodge." **With a man that is a sinner.**—It is not necessary to infer that Zaccheus was notoriously bad. As a publican he would be so designated by his own people, whatever his character had been.

8. **Zaccheus stood.**—Before his family and whatever guests were present. The words mean standing forth in the presence of others. **Half of my goods.**—A fitting thank-offering for the gift of salvation. **I give.**—Solemnly, freely consecrating it now and here. **To the poor.**—How well he caught the true character of Jesus and the nature of the gift most pleasing to him. **If I have taken.**—"If I have wrongfully exacted aught." In his capacity as tax-gatherer he may have exacted from many more than was right. His charity would have been worthless if he had failed to restore anything taken in this way. **Fourfold.**—The highest penalty of the law (Ex. 22: 1). It is important that we get this lesson very clearly into our mind. If we have harmed another, part of true repentance must always be restitution and the repairing of the wrong as far as possible.

9. **Salvation.**—Pardon and eternal life. **A son of Abraham.**—In a spiritual sense, for he was a Jew already. The heart of Zaccheus had been made right by grace.

10. **To seek and to save that which was lost.**—These words imply that Jesus had been seeking Zaccheus, although it seemed that Zaccheus had been seeking Jesus. Lost people, sinners, were the very ones whom Jesus had come from heaven to earth to save.

THE GOLDEN TEXT.

"The Son of man is come to seek and to save that which was lost."—Luke 19 : 10.

LESSON OUTLINE.

I. Zaccheus Seeking Jesus, vs. 1–4.
II. Zaccheus Found by Jesus, v. 5.
III. Zaccheus Blessed by Jesus, vs. 6–10.

HOME READINGS.

M. Matt. 20 : 1–16, The Laborers in the Vineyard.
T. Matt. 20 : 17–28, Ambition of James and John.
W. Luke 18 : 35–43, The Blind Man at Jericho.
Th. Luke 19 : 1–10, ZACCHEUS THE PUBLICAN.
F. Matt. 9 : 9–17, Matthew the Publican.
S. Mic. 6 : 1–8, Acceptable Service.
S. Psalm 15 : 1–5, "Who Shall Abide in Thy Tabernacle?"

LESSON HYMNS.

"Heaven is my home."
"My faith looks up to thee."
"I was a wandering sheep."
"Welcome, welcome, dear Redeemer."

CATECHISM.

Q. 13. Did our first parents continue in the estate wherein they were created?
A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

QUESTIONS TO HELP YOU THINK.

Between the Lessons.—What was the subject of the last lesson? What did the young ruler ask of Jesus? What did he say of his life from his youth? What did Jesus say to him? What reward did he promise those who would leave all for his sake? Mark 10 : 29, 30. Give the title of this lesson. Golden Text. Lesson Outline. Time. Place. Recite the memory verses. The Catechism.

I. **Zaccheus Seeking Jesus** (vs. 1–4).—Through what place was Jesus passing? What do you learn in the Old Testament about Jericho? Who was Zaccheus? Give all the points about him you can gather. What was the work of a publican? Why were the publicans so hated by the other Jews? What moved Zaccheus to want to see Jesus? What hindered him? Why did he not give up the effort? What did he do in order that he might see him? What does his example teach us? How should we seek Jesus? Where should we seek him?

II. **Zaccheus Found by Jesus** (v. 5).—What probably caused Jesus to look up? What did he say when he saw Zaccheus? How did he know Zaccheus' name? What reason did he give why Zaccheus should come down? How does Jesus seek us? What is promised to those who seek him? Prov. 3 : 17; Matt. 7 : 7.

III. **Zaccheus Blessed by Jesus** (vs. 6–10).—How did Jesus' words affect Zaccheus? What reason had he for rejoicing? Why did the crowd murmur? What did they say about Jesus? In what way is it right to go with sinners? Why did Jesus go as guest with Zaccheus? What did Zaccheus say he would do? What evidences of true repentance do his words give? What did he promise? What restitution did the law require? What did Jesus say to him? In what sense did Jesus mean that Zaccheus was "a son of Abraham"? Meaning of "Salvation is come to this house"? For what did Jesus come into the world? How may we be saved by Jesus?

TOPICS TO LOOK UP AT HOME.—Jericho, its Old Testament history; its condition at the time of Jesus.—The publicans, their duties, and why they were so hated by the Jews.—The duty of restitution when we have wronged others; what the law of Moses required.

TOPICS TO TALK OF IN THE CLASS.—How we should seek Jesus.—How Jesus seeks us.—The evidences of true salvation—what it is, its joy and blessedness. Christ seeking and saving the lost.—Christ our only Saviour.—True repentance—how it shows itself.

LIFE TEACHINGS FROM THIS LESSON.

I. There are always things in the way of one who wants to find Jesus. We never get to heaven very easily. One who is readily discouraged will not find his way home. The time is always short. Jesus is always passing and does not linger. If we are not quick he will be gone. People often try to keep us from seeing him. Then we are lost in the crowd—we are all too little to see Jesus without some one to help us. The Holy Spirit will do this if we ask him.

II. It is always a good thing to be persistent in doing what is right. Nothing could discourage Zaccheus. He was determined to see Jesus. The Master had never come that way before and we know he never came that way again. It was the little publican's only chance. He seems to have realized this. He would not go home till he had seen Jesus. He did not care for the people's laughter. Life was earnest and serious with him. So at length he was rewarded. We should seek Christ with the same persistence.

III. Jesus seeks, too. Never does it happen that a soul on earth is seeking him and he does not also seek the lost one. His eye was on the tree as he came near it, and his voice called the little man who was perched among the branches. If we are looking for Jesus we know that he is looking for us. We never have to seek long before we can attract his attention. He knows the first movements of the soul toward him.

IV. Jesus calls people by name—as individuals. He had never seen Zaccheus and yet he knew his name. He calls all of us in the same way—not in families or crowds, but one by one. He calls us to come to him—to come down out of our hiding-places. He wants also to become our guest, to go home with us and to dwell in our house. He does not save us to a servant's place, but takes us into his own family and himself comes into our home as our closest Friend.

V. Zaccheus furnishes a good illustration of repentance—repentance which is a real turning. He proposed to begin by making fourfold restitution wherever he had taken anything wrongfully. We need to think about this matter of restoring if we have harmed any one. It may be an old affair, but however old, we must try to undo the wrongs we have committed. If one has defrauded another, before conversion, one must restore the amount on becoming a Christian.

QUESTIONS FOR WRITTEN ANSWERS.

1. Why were publicans so unpopular among the Jews?.....
2. What moved Zaccheus to want to see Jesus?.....
3. What made it hard for him?.....
4. What was the result of his effort?.....
5. How did he show the reality of his conversion?.....

LESSON XII.—March 24, 1895.

PURITY OF LIFE.—Rom. 13 : 8-14.

Commit Verses 10-12.

8 Owe no man anything, but to love one another: for [1] he that loveth another hath fulfilled the law.

9 For this, [2] Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, [3] Thou shalt love thy neighbor as thyself.

10 Love worketh no ill to his neighbor: therefore [4] love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time [5] to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: [6] let us therefore cast off the works of darkness, and [7] let us put on the armor of light.

13 [8] Let us walk honestly, as in the day; not in rioting and drunkenness, [9] not in chambering and wantonness, not in strife and envying.

14 But [10] put ye on the Lord Je'sus Christ, and [11] make not provision for the flesh, to *fulfill* the lusts *thereof*.

---

[1] Gal. 5 : 14; I Tim. 1 : 5; James 2 : 8.
[2] Ex. 20 : 13-17.
[3] Lev. 19 : 18; Matt. 22 : 39, 40.
[4] Mark 12 : 31.
[5] I Cor. 15 : 34; Eph. 5 : 14.
[6] Eph. 5 : 11; Col. 3 : 8.
[7] Eph. 6 : 13.
[8] Phil. 4 : 8; I Peter 2 : 12.
[9] Eph. 5 : 5.
[10] Gal. 3 : 27; Eph. 4 : 24.
[11] Gal. 5 : 16, 17.

Time.—A. D. 58, in the spring.

Place.—Corinth.

Introductory.—The Epistle to the Romans was written from the city of Corinth by the apostle Paul toward the close of his three months' visit to that city. Acts 20 : 3. In it he gives a comprehensive view of the Christian system, and in the closing chapter enforces important practical duties growing out of the doctrinal scheme laid down. This thirteenth chapter treats mainly of our political duties. In vs. 1-7 the apostle enforces the duties which we owe to civil magistrates. Vs. 8-11 refer to the more general obligations under which Christians are placed, but still with special reference to their civil and social relations. From v. 11 to the end of the chapter purity of life is enjoined. Our lesson passage has been selected as the basis of a temperance lesson. Some of the verses, especially 12 and 13, bear directly upon the sin of intemperance, and teach very clearly the duty of temperance and sobriety. Then the whole passage teaches the law of love which, carried out fully, leads to abstinence from strong drink for the sake of others. The title of this lesson is suggestive of that refinement, that purity of heart and life which should be an unfailing mark of a life given up to Christ.

Hints for Study.—Gather up other portions of Scripture that enjoin Christian temperance and purity of life. Give careful attention to the Home Readings. Look up the statistics of intemperance. Study the effects of intemperance as you have seen them. No lesson can be more important. Perhaps not many of the young people who study it are yielding to the habit of drinking. But there may be some. If this exception includes you, will you not give it up now forever? If it is some one you know who is in danger, will you not try to save him?

HELPS IN STUDYING THE LESSON.

8. **Owe no man anything but** [save] **to love one another.**—Pay all your debts. Be free from all obligations. This is a good lesson which we ought not to pass over too hastily. Keep out of debt. But remember that there is one debt you never can pay off altogether. You must be always paying it and yet it will always be a debt. Every day it comes up again large as ever. You may pay it all off during the day, but next morning it will face you as before, and so on forever. **Hath fulfilled the law.**—For the law is really all summed up in love.

9. **For this.**—The apostle refers only to the commandments which include our duties to man, as he is speaking of them only. **Briefly comprehended.**—"Summed up." The law of love includes all law.

10. **Love worketh no ill to his neighbor.**—One who loves another truly will not do him harm, but will do him all the good he can. **Love is the fulfilling** [fulfillment] **of the law.**—One who loves in the true Bible sense obeys all the commandments, for love is the motive of them all. Love from its very nature studies to please and to do good. It is therefore an effectual security against our willfully injuring another. Of course, not all that is called love is so faithful, but this is what love should always do, or try to do. This is the way we should learn to love.

11. **And that, knowing the time.**—"The season." There is all the more urgent motive for you to practice this law of love, because you know in what a critical time you are living. The word rendered "time" here is "season," and means that that time was a particular period in the world which was full of uncertainty and called for special watchfulness. **Now it is high time.**—Literally, "The hour has already come. There is not a minute to lose." **To awake out of sleep.**—To arouse themselves from their stupid, fatal indifference to eternal things, and shaking off slothfulness, to address themselves earnestly to work. **Salvation.**—Deliverance from the present evil world and introduction into the purity and blessedness of heaven. The word is used here for the full salvation.

12. **The night is far spent,** [and] **the day is at hand.**—Night or darkness is the common emblem of sin and sorrow; day or light, that of knowledge, purity, and happiness. The meaning, therefore is, the time of sin and sorrow is nearly over and that of holiness and happiness is at hand. **Let us therefore cast off.**—Let us renounce those things which need to be concealed, and clothe ourselves with those which are suited to the light. We should do all things that are bright and pure, fit for day. **Works of darkness.**—All evil works, things one would be ashamed to do in the open light. **Armor of light.**—Those virtues and good deeds which will bear the light. The Christian is a soldier engaged in a warfare between the powers of light and darkness, and he must put on the armor of light. Compare Eph. 6 : 11-18, where the Christian armor is described in detail.

13. **Honestly.**—Becomingly, properly. Men choose the night for their revels, and under its cover do their works of darkness; but our night is past, for we are the children of the day (I Thess. 5 : 5); let us therefore do only what is fit to be done in the light of day. Three classes of sins are specified in this verse as inconsistent with an honest or becoming walk, to each of which three words are applied—intemperance, impurity, and discord. **Not in rioting and drunkenness.**—Intemperance in all its forms; the word rioting is used both in reference to the disorderly religious festivals then kept in honor of Bacchus, the god of wine, and the common boisterous carousals of intemperate men—unseemly, degrading, debasing, unfit for the light of day. **Chambering and wantonness.**—Varied forms of impurity and unchaste conduct. **Strife and envying.**—All kinds of unholy rivalry and discord; every feeling and act that is contrary to the law of love.

14. **But.**—To sum up all. **Put ye on the Lord Jesus.**—Let what Christ was appear in all your conduct as if clothed with the garment of his virtues. Be like Christ; be transformed into his character. See II Cor. 3 : 3; Gal. 3 : 27; Eph. 4 : 24. **Make not provision for the flesh.**—Let it not be your care to gratify your flesh; do not indulge the desires of your corrupt nature. It is an interesting fact that the last two verses of this passage were instrumental in providing a great and lasting change in the life of Augustine. May they be used in this lesson to turn thousands to purity of life.

THE GOLDEN TEXT.

"Abstain from all appearance of evil."—I Thess. 5:22.

LESSON OUTLINE.

I. Putting on Love, vs. 8-10.
II. Putting on Light, vs. 11, 12.
III. Putting on Christ, vs. 13, 14.

HOME READINGS.

M. Rom. 13:8-14,
Put on the Lord Jesus Christ.
T. Rom. 14:12-23,
For Meat Destroy not the Work of God.
W. I Cor. 8:1-13,
Abstinence for the Sake of Others.
Th. I Thess. 5:1-25,
Abstain from all Appearance of Evil.
F. I Tim. 6:6-21,
Without Spot, Unrebukable.
S. Isa. 5:11-23,
God's Judgments for Sin.
S. Isa. 28:1-17,
The Drunkards of Ephraim.

LESSON HYMNS.

"Onward, Christian soldiers."
"Hark! the temperance bells are ringing."
"My soul, be on thy guard."

CATECHISM.

Q. 14. What is sin?
A. Sin is any want of conformity unto, or transgression of, the law of God.

QUESTIONS TO HELP YOU THINK.

Introductory.—By whom was the Epistle to the Romans written? When and from what place? What does it contain? What do you know of Paul's subsequent residence in Rome? Give the title of this lesson. The Golden Text. Lesson Outline. Time. Place. Recite the memory verses. The Catechism.

I. **Putting on Love** (vs. 8-10).—What exhortation does the apostle give? Why should we always try to keep out of debt? What debt do we all owe? Why do we owe it? Why is it impossible ever to get it paid off? I John 4:11. How is love the fulfilling of the law? Which of the commandments are cited in verse 9? In what one thing are they all comprehended? Why does the apostle here make no reference to the first four commandments of the Decalogue? How does verse 10 prove that love is the fulfilling of the law? What is the law of love called in James 2:8? Why? What does the apostle say of love in I Cor. 13: 4? What do we mean by putting on love?

II. **Putting on Light** (vs. 11,12).—What duty is it time to perform? By what consideration is it enforced? What is here meant by "our salvation"? In what sense is our salvation nearer than when we believed? What is meant by "the night is far spent"? By "the day is at hand"? What effect should the nearness of eternity have upon us? What is meant by "the works of darkness"? What by "the armor of light"? In what respect is the Christian life a warfare? Against what do we have to contend? How does the apostle describe this warfare and the armor in Eph. 6: 11-18? What do you understand by putting on the armor of light?

Putting on Christ (vs. 13,14).—What is meant by "Let us walk honestly"? Against what three classes of sins are we here warned? What natural connection have these three classes? What comprehensive duty is enjoined in verse 14? What is meant by putting on the Lord Jesus Christ? What by making no provision for the flesh? How are intemperance and the other classes of sins mentioned in verse 13, inconsistent with putting on love? With putting on light? With putting on Christ? Give your own reasons why a sober life, free from the use of strong drink, is the only beautiful and Christly life. What can you do to help in the cause of temperance?

TOPICS TO LOOK UP AT HOME.—Examples of intemperance recorded in the Bible.—Other Scripture passages teaching the duties of temperance and purity of life.—Bible examples of purity of life.—The effects of the sale and use of intoxicating drinks.

TOPICS TO TALK OF IN THE CLASS.—The duty of personal purity of life in the wider sense.—Why we, the members of this class, should abstain entirely and always from the use of intoxicating drinks.—Our duty with regard to the manufacture and sale of intoxicants.

LIFE TEACHINGS FROM THIS LESSON.

I. "Owe no man anything, but to love one another," is a good motto for every one to take at the very beginning of active life. Contract no liabilities that you cannot meet. Pay all your debts promptly. Avoid all extravagance in your expenditures and habits of life. Let your word always be as good as your bond. Especially if you ever borrow money for any purpose, pay it the very day you promise to pay it.

II. Fulfill the law of love. Let love rule in all your intercourse with your family, your friends, and your associates. Avoid all strife and envy. See and recognize a neighbor in every one who needs you and your sympathy. Practice the lessons you have learned on this subject during the present quarter. It is not enough to have love in our creeds; we must be sure to get the love into our life.

III. Be pure and chaste in all your words and actions. Never defile your mouth or disgrace your life by indelicate, obscene, or profane words. Seek a pure heart, and keep your heart pure, otherwise it will be an impure fountain of all uncleanness. "Keep thy heart with all diligence; for out of it are the issues of life." "Beautiful thoughts make a beautiful soul, and a beautiful soul makes a beautiful face."

IV. How many ruin themselves and bring sorrow, suffering, and poverty upon their own lives and upon their friends by rioting and drunkenness! Intemperance brings dishonor and disgrace upon its subject, suffering upon his family and friends, immorality and poverty upon the community, and its end is eternal death. Woe, sorrow, contentions, wounds, redness of eyes are its constant attendants, and at the last it biteth like a serpent, and stingeth like an adder. Surely, wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Surely anything so perilous, so ruinous in its influence should be avoided by every young person.

V. Do what you can by your influence and example, by every means in your power to check the prevalence of intemperance and to advance the cause of temperance. Purity of life—let this be your aim for yourself, and labor for its promotion in all with whom you have intercourse.

QUESTIONS FOR WRITTEN ANSWERS.

1. Explain the words: "Owe no man anything, but to love one another."
2. How is love the fulfilling of the law?
3. What is meant by the "works of darkness"?
4. What by the "armor of light"?
5. What does purity of life require of each one of us?

LESSON XIII.—THE FOUR GOSPELS.—March 31, 1895.

REVIEW.

LESSONS FROM THE LIFE OF OUR LORD.

GOLDEN TEXT.—"Take my yoke upon you, and learn of me."—Matt. 11 : 29.

HOME READINGS.

M. Mark 6 : 17-56, ... Lessons I, II.
T. John 6 : 22-59, ... Lesson III.
W. Matt. 16 : 13-23 ; Luke 9 : 28-36, ... Lessons IV, V.
Th. Matt. 18 : 1-14 ; Luke 10 : 25-37, ... Lessons VI, VII.
F. John 9 : 1-41 ; 11 : 1-46, ... Lessons VIII, IX.
S. Mark 10 : 17-27 ; Luke 19 : 1-27, ... Lessons X, XI.
S. Rom. 13 : 8-14 ; Luke 10 : 1-20, ... Lesson XII, 1, 2.

REVIEW CHART.—First Quarter.

Lesson from the Life of our Lord.	Title.	Golden Text.	Lesson Plan.
I.—Mark 6 : 17-29.	John the Baptist Beheaded.	Fear not them which kill the —Matt. 10 : 28.	1. The Faithful Preacher. 2. The Rash King. 3. The Cowardly Murder.
II.—6 : 30-44.	Feeding the Five Thousand.	He hath filled the hungry with—Luke 1 : 53.	1. The Compassion of Christ. 2. The Perplexity of the Disciples. 3. The Miracle of the Loaves.
III.—John 6 : 25-35.	Christ the Bread of Life.	He gave them bread from heaven—John 6 : 31.	1. The Meat which Perishes. 2. The Meat which Endures. 3. The Feeding which Satisfies.
IV.—Matt. 16 : 13-23.	The Great Confession.	Thou art the Christ, the Son of the—Matt. 16 : 16.	1. Men's Thoughts of Christ. 2. The True View of Christ. 3. The Shadow of the Cross.
V.—Luke 9 : 28-36.	The Transfiguration.	This is my beloved Son, in whom—Matt. 17 : 5.	1. The Heavenly Glory. 2. The Bewildered Disciples. 3. The Divine Witness.
VI.—Matt. 18 : 1-14.	Christ and the Children.	It is not the will of your Father—Matt. 18 : 14.	1. The Child in the Midst. 2. The Guardians of the Little Ones. 3. The Shepherd and the Lambs.
VII.—Luke 10 : 25-37.	The Good Samaritan.	Thou shalt love thy neighbor —Lev. 19 : 18.	1. The Law of Love. 2. The Lack of Love. 3. The Practice of Love.
VIII.—John 9 : 1-11.	Christ and the Man Born Blind.	I am the light of the world—John 9 : 5.	1. The Blind Man Healed. 2. The Neighbors Amazed. 3. The Healed Man Questioned.
IX.—11 : 30-45.	The Raising of Lazarus.	I am the resurrection, and the —John 11 : 25.	1. The Sorrow of Mary. 2. The Sympathy of Jesus. 3. The Raising of Lazarus.
X.—Mark 10 : 17-27.	The Rich Young Ruler.	Seek ye first the kingdom of God—Matt. 6 : 33.	1. Not Satisfied with Riches. 2. Clinging to Riches. 3. The Danger of Riches.
XI.—Luke 19 : 1-10.	Zaccheus the Publican.	The Son of man is come to seek—Luke 19 : 10.	1. Zaccheus Seeking Jesus. 2. Zaccheus Found by Jesus. 3. Zaccheus Blessed by Jesus.
XII.—Rom. 13 : 8-14 ; Luke 10 : 1-9.	Purity of Life. The M'n of S'nty.	Abstain—I Thess. 5 : 22. Pray ye—Luke 10 : 2.	1. Putting on Love. 2. Putting on Light. 3. Putting on Christ.
XIII.	Review.	Take my yoke upon you, and learn—Matt. 11 : 29.	1. Sent into the Harvest. 2. Sent to Carry Peace. 3. Sent to Heal and Bless.

ATTENDANCE AT CHURCH.

To be marked by the Scholar.

Date.	Preacher.	Text.
January 6.		
" 13.		
" 20.		
" 27.		
February 3.		
" 10.		
" 17.		
" 24.		
March 3.		
" 10.		
" 17.		
" 24.		
" 31.		

Jesus went to church ; all our scholars will desire to be like Jesus in this.

Review Exercise.*

Singing.

"Saviour, more than life to me,
I am clinging, clinging close to thee."

Superintendent.—What did Herod promise the daughter of Herodias?

School.—Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

Supt.—What was her request?

School.—I will that thou give me by and by in a charger the head of John the Baptist.

Supt.—What did Herod do?

School.—The king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison.

Supt.—Where did Jesus and the disciples go when he heard of John the Baptist's death?

School.—They departed by ship privately into a desert place belonging to Bethsaida.

Supt.—What miracle did Jesus work there?

School.—He fed five thousand men with five loaves and two fishes.

Supt.—How much remained after all had eaten?

School.—They took up twelve baskets full of the fragments, and of the fishes.

Supt.—What did Jesus say to those who followed him to Capernaum?

School.—Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.

Supt.—What great question did Jesus ask his disciples?

School.—Whom say ye that I am?

Supt.—What did Peter reply?

School.—Thou art the Christ, the Son of the living God.

Supt.—What charge did Jesus then give his disciples?

School.—Then charged he his disciples that they should tell no man that he was Jesus the Christ.

Singing.

"O Saviour, precious Saviour,
Whom yet unseen we love."

Supt.—Which of the disciples witnessed the transfiguration?

School.—Peter and John and James.

Supt.—How was Jesus changed before them?

School.—As he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

Supt.—What was the Father's testimony to him?

School.—This is my beloved Son: hear him.

Supt.—What did Jesus say about entering his kingdom?

School.—Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Supt.—Why did Jesus speak the parable of the Good Samaritan?

School.—To answer a certain lawyer's question, Who is my neighbor?

Supt.—Who needed a neighbor's help?

School.—A man fallen among thieves, who stripped and wounded him, and left him half dead.

Supt.—Who failed to give him a neighbor's help?

School.—A priest and a Levite who passed by and left him uncared for.

Supt.—Who gave him a neighbor's help and care?

School.—A Samaritan who bound up his wounds and took him to a place where he would be well cared for.

Supt.—Who is your neighbor?

School.—Any and every one who needs my help.

Supt.—What did Jesus do to the man born blind?

School.—He spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam.

Supt.—What did the blind man do?

School.—He went his way therefore, and washed, and came seeing.

Supt.—How did Jesus raise Lazarus from the dead?

School.—He cried with a loud voice, Lazarus, come forth. And he that was dead came forth.

Supt.—What did Jesus say to the rich young ruler?

School.—One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me.

Singing.

"Take my life, and let it be
Consecrated, Lord, to thee."

Supt.—Where did Jesus send the seventy?

School.—He sent them two and two before his face into every city and place whither he himself would come.

Supt.—What did he command them to do in the cities that received them?

School.—Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

Singing.

"Ye Christian heralds, go proclaim
Salvation in Emmanuel's name."

Review-drill on titles, Golden Texts, Lesson Plans, Review Questions, and Catechism.

Supt.—What is the Golden Text of this Review Lesson?

School.—Take my yoke upon you, and learn of me.

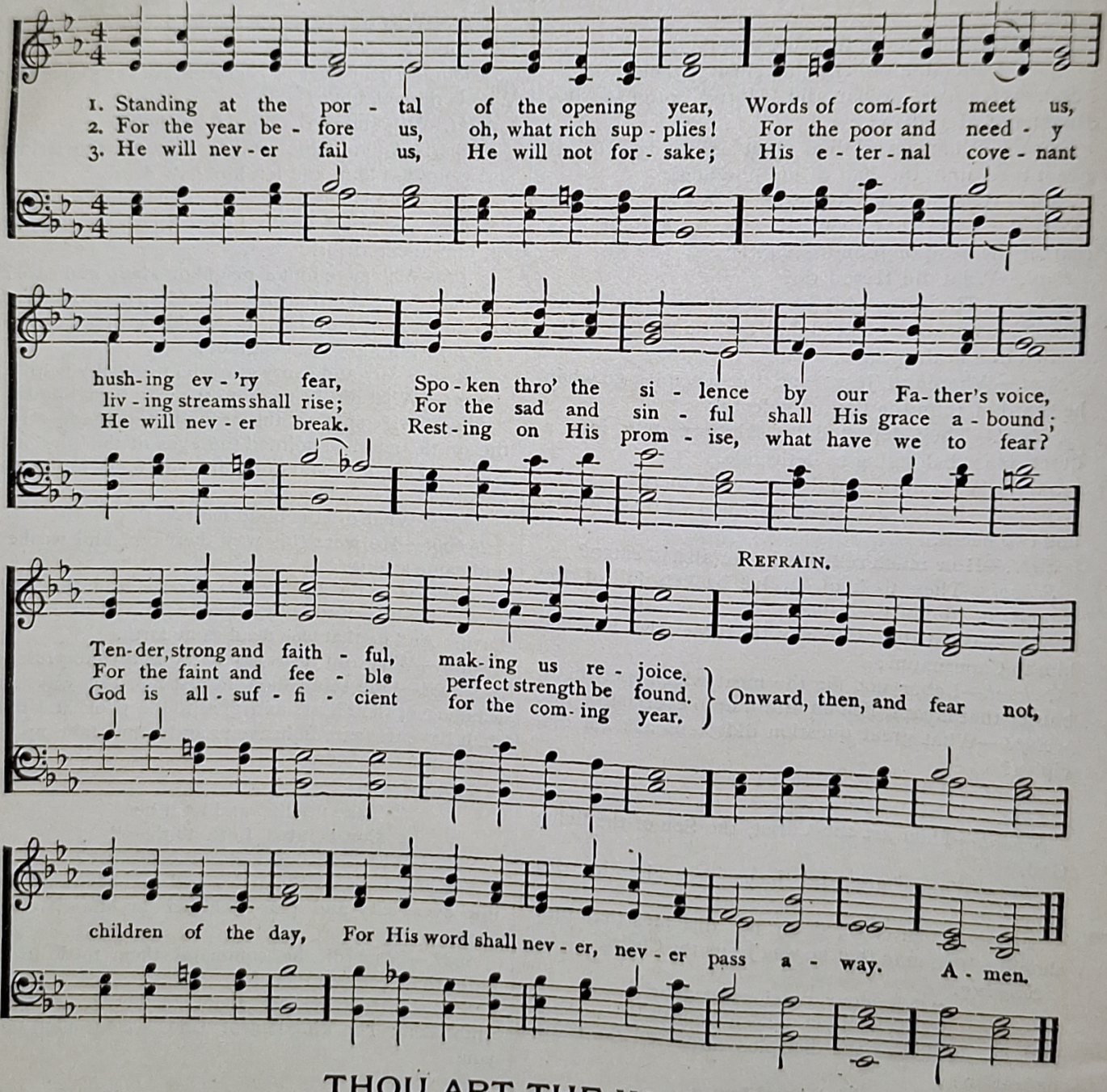
Singing.

"All hail the power of Jesus' name!
Let angels prostrate fall."

*Instead of the hymns suggested, others familiar in the school using the Exercise may be substituted.

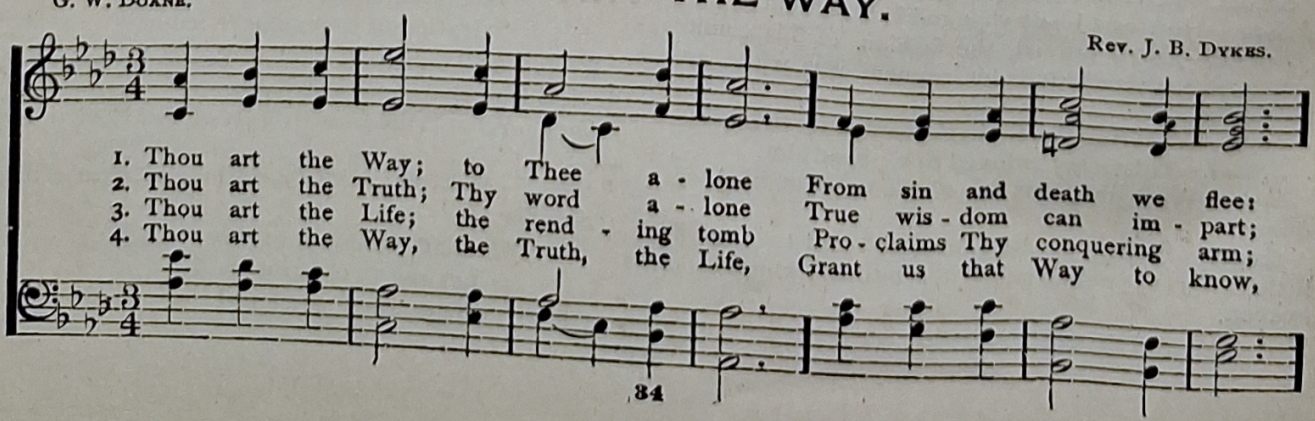
STANDING AT THE PORTAL.

FRANCES R. HAVERGAL. Abr. F. A. MANN.

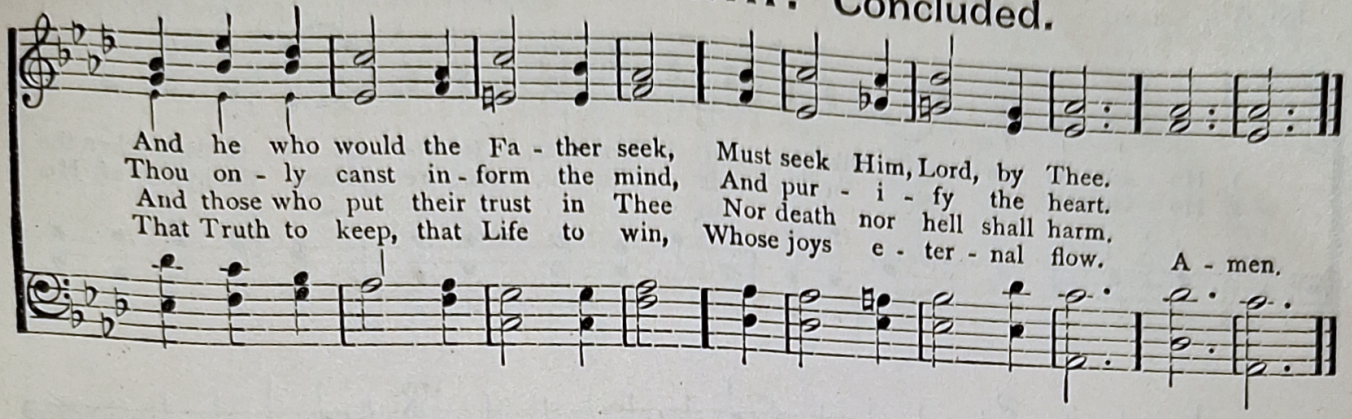


THOU ART THE WAY.

G. W. DOANE. Rev. J. B. DYKES.

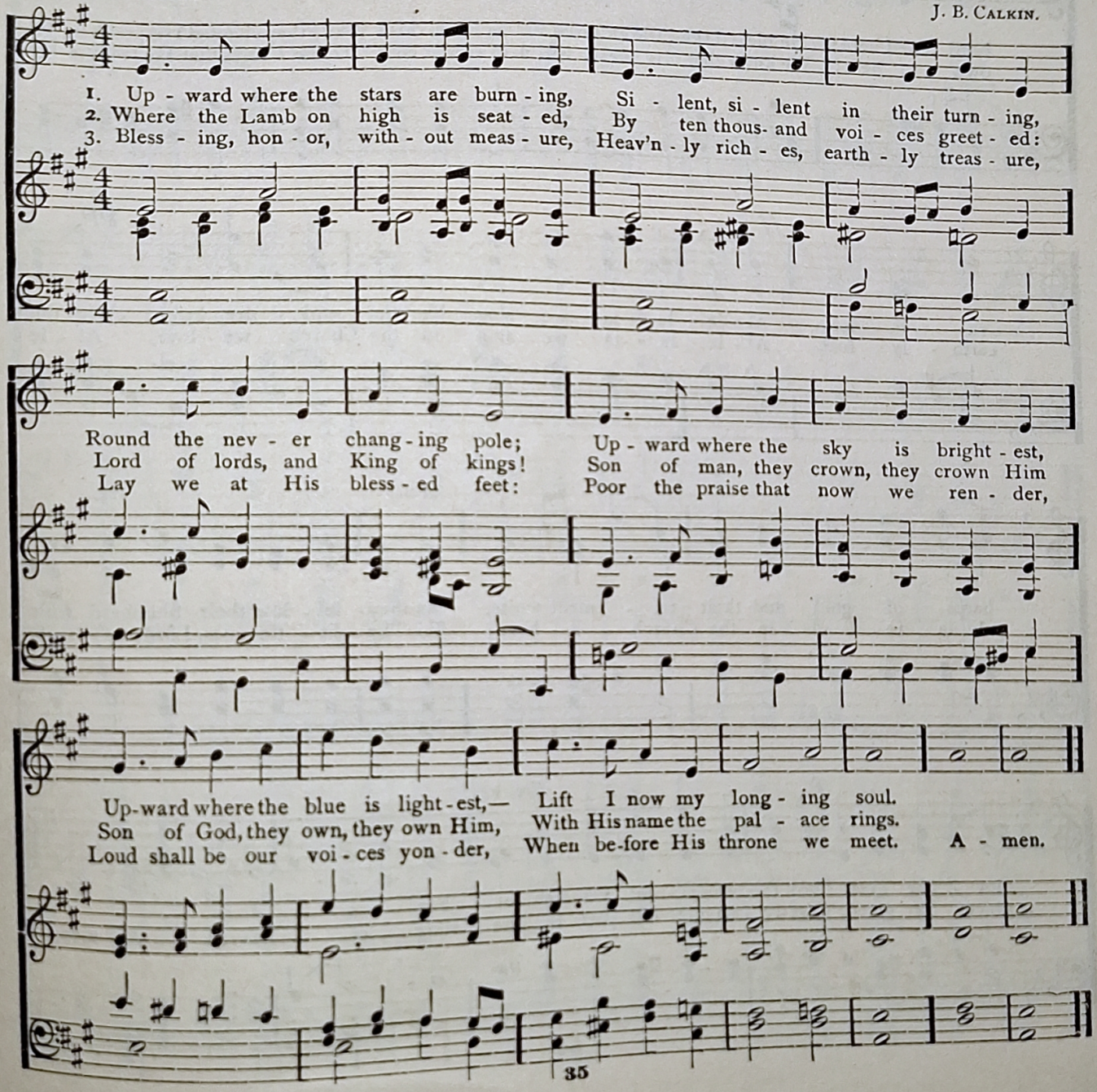


THOU ART THE WAY. Concluded.



UPWARD WHERE THE STARS ARE BURNING.

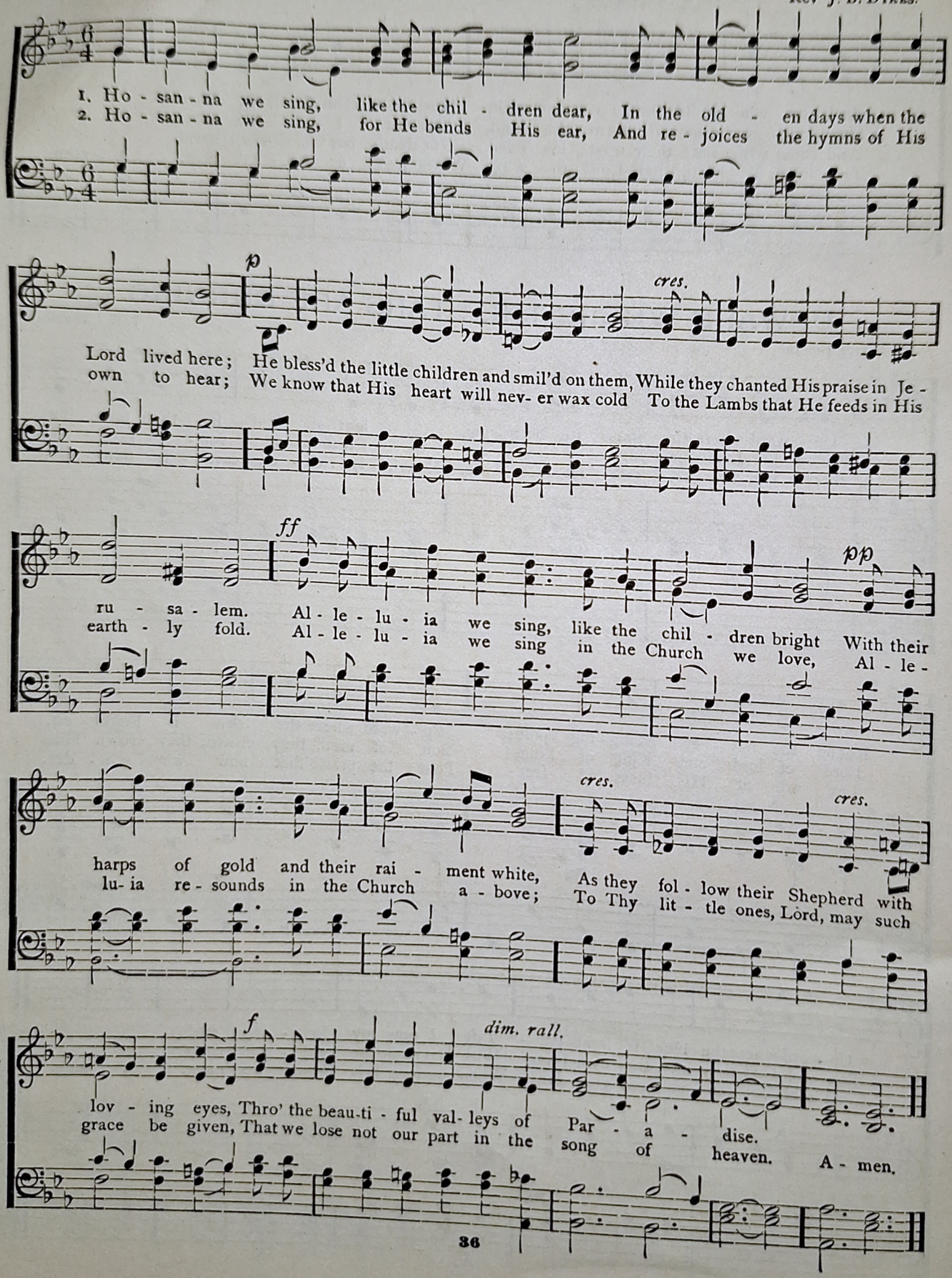
HORATIUS BONAR. J. B. CALKIN.



HOSANNA WE SING.

Rev. G. S. Hodges.

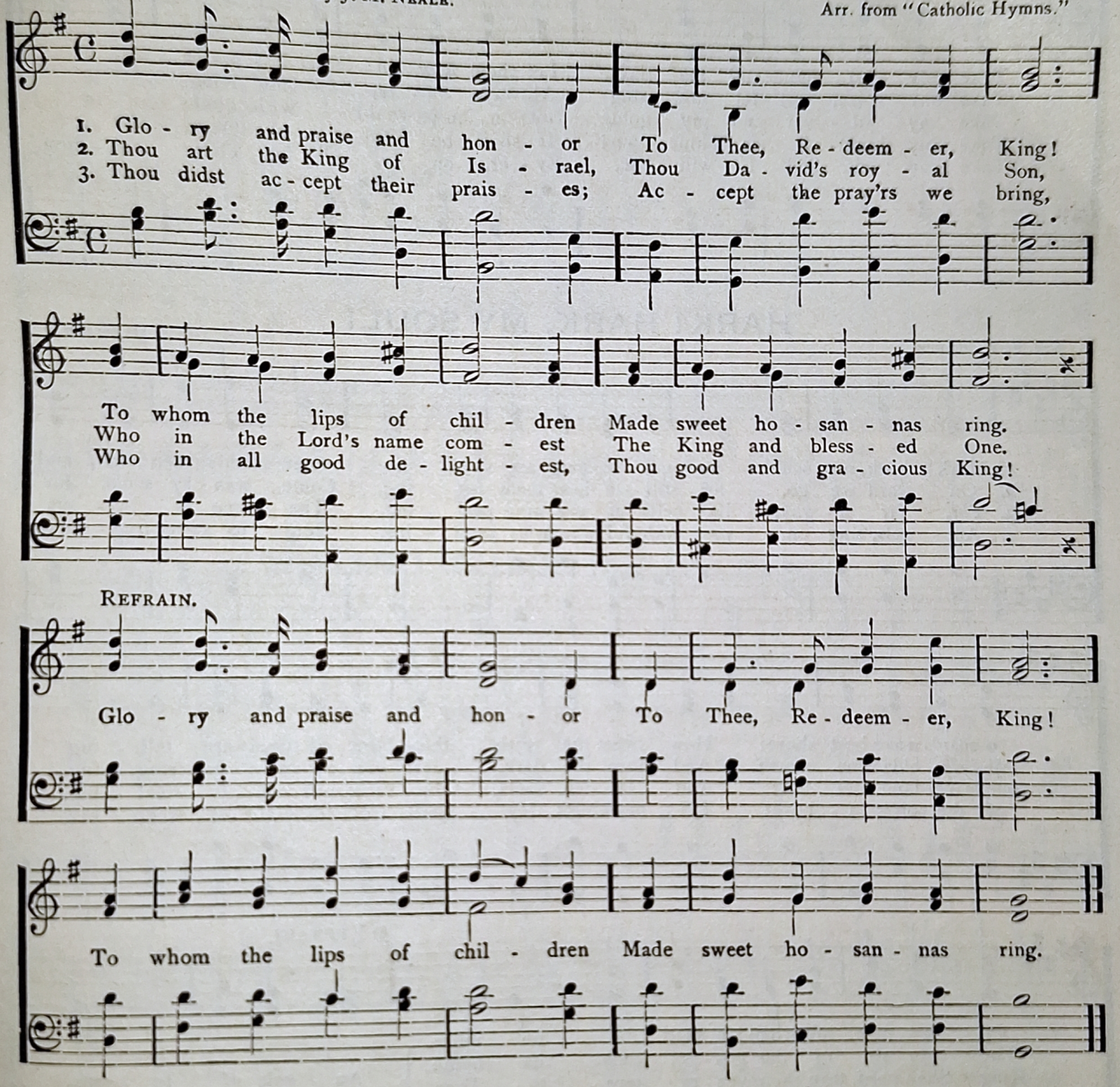
Rev J. B. Dykes.



GLORY AND PRAISE AND HONOR.

THEODULPH OF ORLEANS. Tr. by J. M. NEALE.

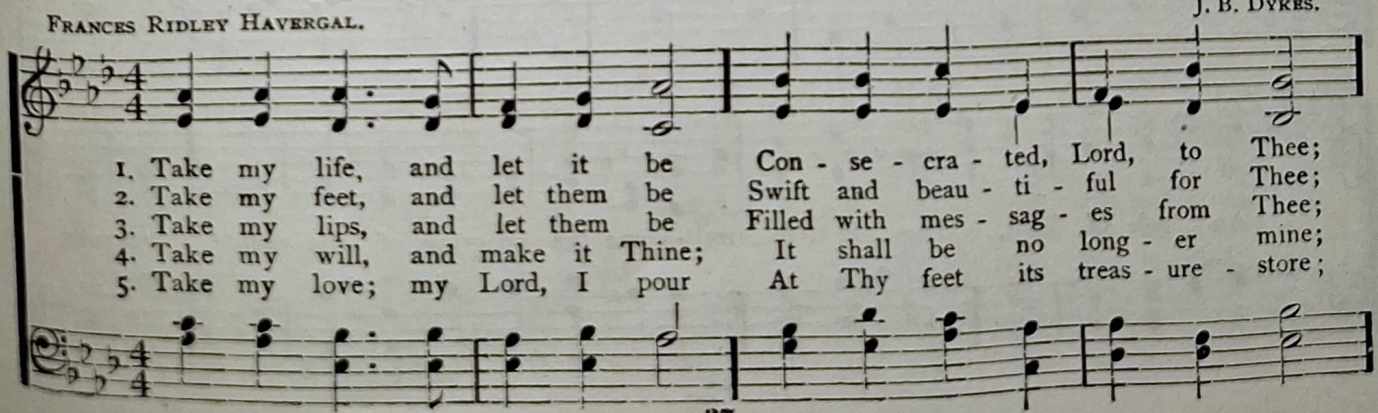
Arr. from "Catholic Hymns."



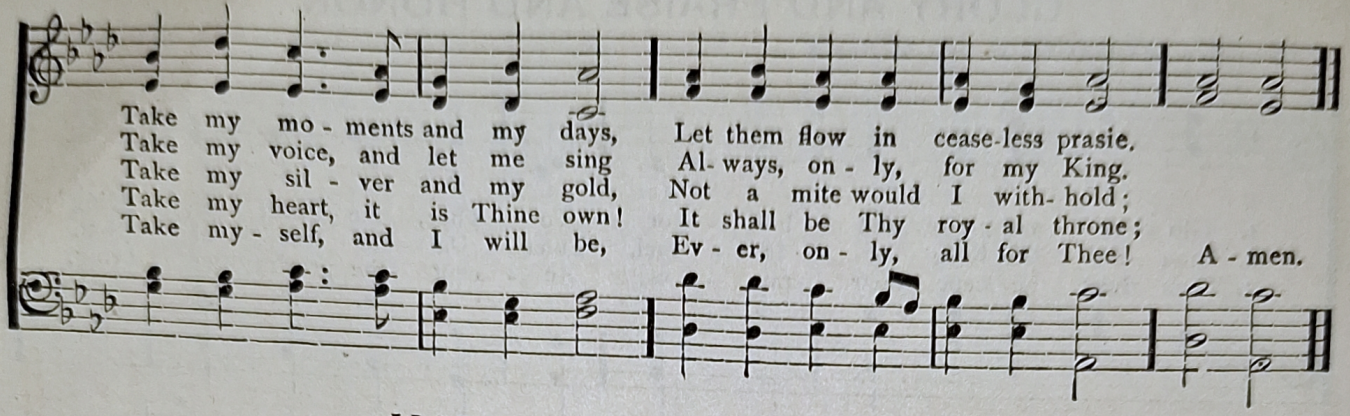
TAKE MY LIFE, AND LET IT BE.

FRANCES RIDLEY HAVERGAL.

J. B. DYKES.



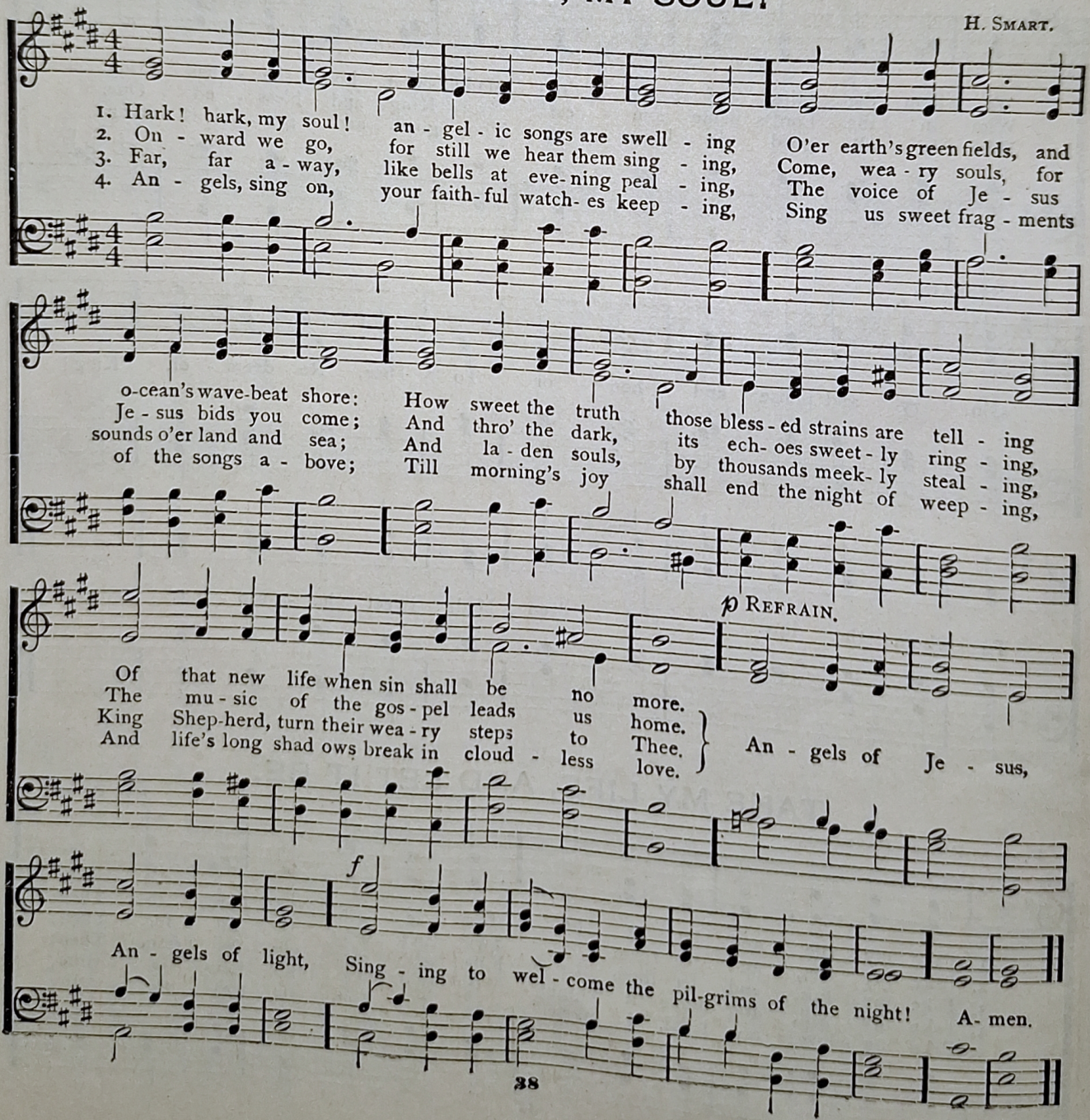
TAKE MY LIFE, AND LET IT BE. Concluded.



Rev. F. W. Faber.

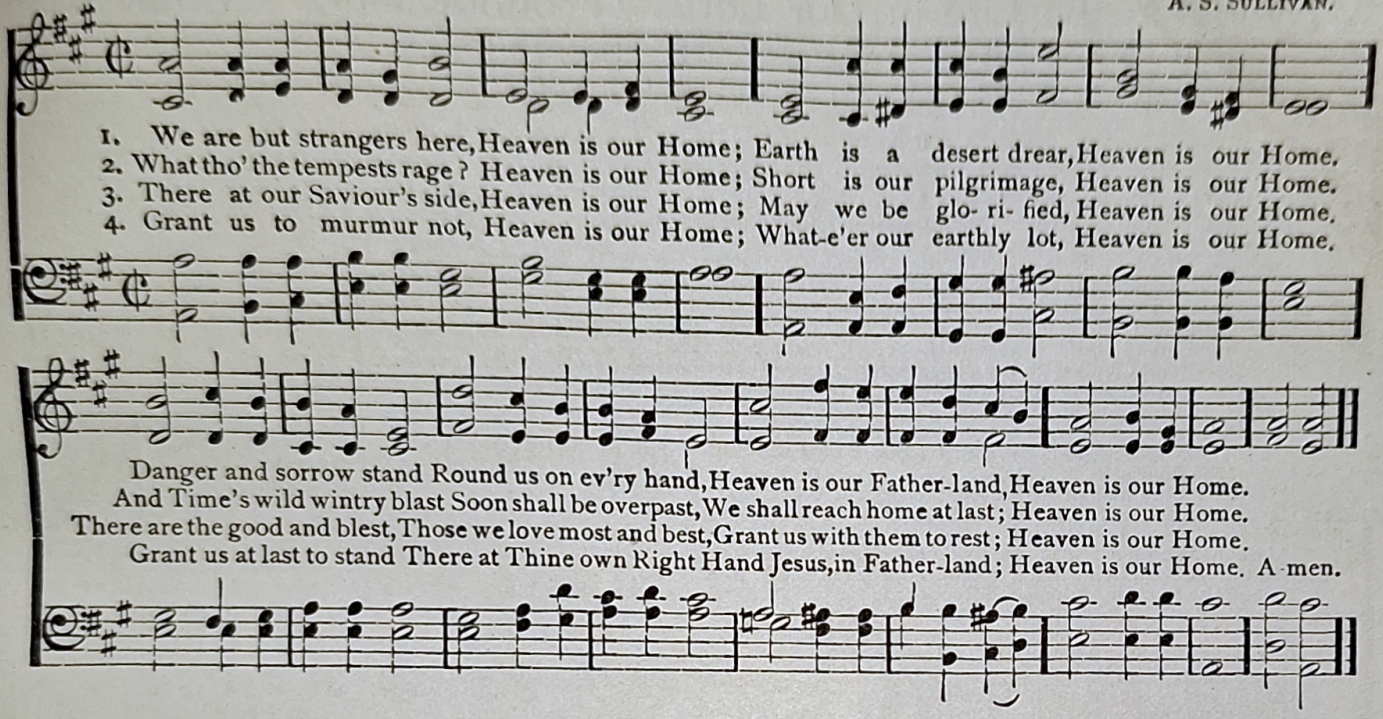
HARK! HARK, MY SOUL!

H. Smart.



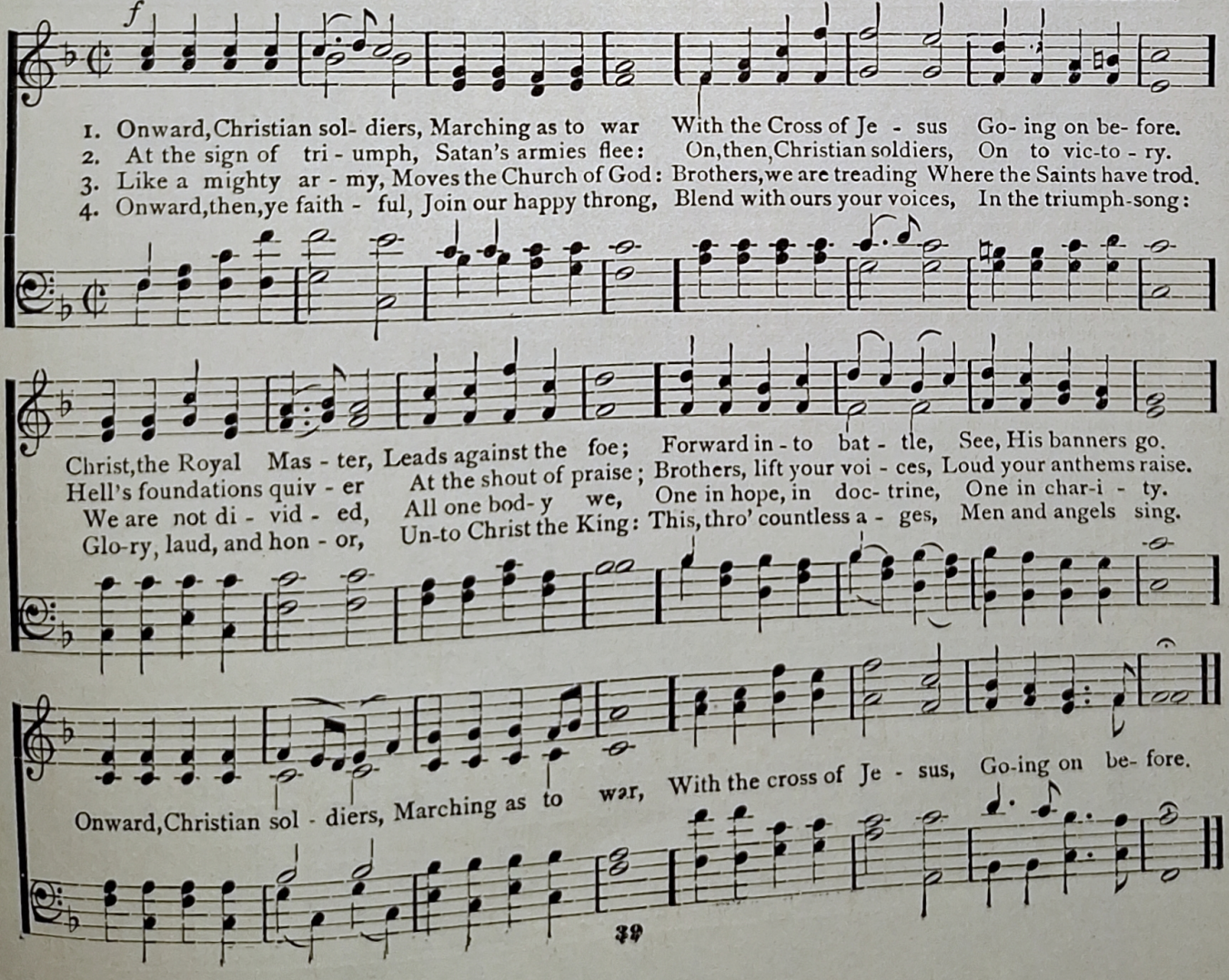
HEAVEN IS MY HOME.

THOMAS R. TAYLOR. A. S. SULLIVAN.



ONWARD, CHRISTIAN SOLDIERS.

S. BARING-GOULD. ARTHUR S. SULLIVAN.



Events in the Life of Our Lord, Chronologically Arranged,

WITH HARMONY OF THE GOSPELS.

V. From the death of John the Baptist, April, A. D. 29, to the final departure from Galilee, November, A. D. 29.

Date.	Events.	Matt.	Mark.	Luke.	John.
A. D. 29.	Death of John the Baptist. Lesson I,	14 : 1-12.	6 : 14-29.	9 : 7-9.	
April.	Jesus returned to Capernaum, and the twelve gathered to him there,		6 : 30.	9 : 10.	
	Crossed the sea, fed five thousand. Lesson II,	14 : 13-21.	6 : 31-44.	9 : 10-17.	6 : 1-15.
	Dismissed the multitude and sent his disciples away by boat, while he went into a mountain to spend the night in prayer; Jesus walked upon the sea,	14 : 22-33.	6 : 45-52.		6 : 16-21.
	They came to the land of Gennesaret, where Jesus healed many,	14 : 34-36.	6 : 53-56.		
	Those who had been fed sought Jesus at Capernaum, and he preached to them on the bread of life. Lesson III,				6 : 22-7 : 1.
	Pharisees found fault with the disciples for eating with unwashed hands,	15 : 1-20.	7 : 1-23.		
Summer	Jesus went to Tyre and Sidon, healing there a Gentile woman's daughter,	15 : 21-28.	7 : 24-30.		
	Thence through Decapolis, feeding four thousand, to Capernaum,	15 : 29-39.	7 : 31-8 : 10		
	The Pharisees asked from him a sign, and he reproved their hypocrisy,	16 : 1-4.	8 : 11, 12.		
	On the way to Bethsaida by boat, Jesus warned the disciples against the leaven of the Pharisees,	16 : 5-12.	8 : 13-21.		
	Healed a blind man at Bethsaida,		8 : 22-26.		
Oct. 11-	Jesus went secretly to Jerusalem to the Feast of Tabernacles,				7 : 2-53.
18.	Woman taken in adultery was brought to him,				8 : 1-11.
	Many hearing his discourses, believed, others attempted to stone him,				8 : 12-59.
	On the Sabbath he healed a man blind from birth. Lesson VIII,				9 : 1-41.
	Spoke the Parable of the Good Shepherd; great division of opinion about him,				10 : 1-21.
Autumn	Returned to Galilee and went to the region of Cæsarea Philippi. Lesson IV,	16 : 13-20.	8 : 27-30.	9 : 18-21.	
Oct.	Foretold his coming death and resurrection, and addressed the disciples,	16 : 21-28.	8 : 31-9 : 1.	9 : 22-27.	
	Six days after was transfigured. Lesson V,	17 : 1-9.	9 : 2-10.	9 : 28-36.	
to	Descending from the mount, he explained to the apostles the coming of Elias,	17 : 10-13.	9 : 11-13.		
	At the foot of the mount he healed a lunatic child,	17 : 14-21.	9 : 14-29.	9 : 37-42.	
	Departing thence, he passed through Galilee, teaching his disciples, and repeated the announcement of his approaching death and resurrection,	17 : 22, 23.	9 : 30-32.	9 : 43-45.	
Nov.	Returned to Capernaum; miraculously provided tribute money,	17 : 24-27.			
	Taught who should be greatest (Lesson VI), and about forgiving,	18 : 1-35.	9 : 33-50.	9 : 46-50.	

VI. From the final departure from Galilee, November, A. D. 29, to the arrival at Bethany, March 31, A. D. 30.

Date.	Events.	Matt.	Mark.	Luke.	John.
A. D. 29.	Final departure from Galilee,	19 : 1.	10 : 1.	9 : 51.	
Nov.	Jesus sent messengers, who were rejected at a Samaritan village,			9 : 52-56.	
	Jesus replied to one who proposed to follow him,			9 : 61, 62.	
	Sent forth the seventy, who returned as they fulfilled their commission. Lesson XII,	11 : 20-30.		10 : 1-24.	
	Jesus followed in their steps through Perea, toward Jerusalem,	19 : 2.	10 : 1.		
	In reply to a lawyer, he spoke the Parable of the Good Samaritan. Lesson VII,			10 : 25-37.	
	He taught his disciples how to pray,			11 : 1-13.	
	He healed a demoniac, and answered the accusation of the Pharisees,	12 . 22-45.	3 : 22-30.	11 : 14-36.	
	Jesus dined with a Pharisee, and rebuked pharisaical hypocrisy,			11 : 37-54.	
	Warning against the leaven of the Pharisees; refusal of request of one who asked him to make his brother divide the inheritance with him, etc.,			12 : 1-59.	
	Reference to the Galileans slain by Pilate, etc.; the Parable of the Barren Fig Tree,			13 : 1-9.	
	Healed an infirm woman in the synagogue on the Sabbath,			13 : 10-17.	
	The Parables of the Mustard Seed and the Leaven,			13 : 18-21.	
	Continued his journey toward Jerusalem; was warned against Herod,			13 : 22-35.	
	Visited Mary and Martha at Bethany,			10 : 38-42.	
Dec.	Arrived at Jerusalem about the time of the Feast of Dedication,				10 : 22-30.
20-27.	Jews attempted to stone him for blasphemy; he again rebuked them, and they then sought to take him, but he escaped and retired to Perea,				10 : 31-42.
A. D. 30.	Dined with a Pharisee; healed a man with dropsy,			14 : 1-14.	
January.	The Parable of the Great Supper,			14 : 15-24.	
	Explained what is required of true disciples,			14 : 25-35.	
	The Parables of the Lost Sheep, the Lost Coin, and the Prodigal Son,			15 : 1-32.	
	The Parable of the Unjust Steward,			16 : 1-13.	
	Rebuked the deriding Pharisees. Parable of the Rich Man and Lazarus,			16 : 14-31.	
	Addressed his disciples on offences, forgiveness, and faith,			17 : 1-10.	
Feb.	Went to Bethany and raised Lazarus from the dead. Lesson IX,				11 : 1-46.
	Learning that the Jewish council had resolved to kill him, he went to a city called Ephraim, and remained there until the approach of the passover,				11 : 47-57.
	On the way to Jerusalem he healed ten lepers,			17 : 11-19.	
	Answered a question of the Pharisees about the coming of the kingdom of God,			17 : 20-37.	
	The Parables of the Unjust Judge and the Pharisee and Publican,			18 : 1-14.	
to	Replied to a question of the Pharisees concerning divorce,	19 : 3-12.	10 : 2-12.		
	Received and blessed little children,	19 : 13-15.	10 : 13-16.	18 : 15-17.	
	Answered the rich young ruler's question (Lesson X),	19 : 16-30.	10 : 17-31.	18 : 18-30.	
	The Parable of the Laborers in the Vineyard,	20 : 1-16.			
	Again announced to the disciples his approaching death and resurrection,	20 : 17-19.	10 : 32-34.	18 : 31-34.	
March.	Denied the request of James and John for seats of honor in his kingdom	20 : 20-28.	10 : 35-45.		
	Approaching Jericho, he healed two blind men,	20 : 29-34.	10 : 46-52.	18 : 35-43.	
	Entering Jericho, he met Zaccheus, and went to his house. Lesson XI,			19 : 1-10.	
Friday	The next morning, about to depart, he spoke the Parable of the Pounds,			19 : 11-28.	
Mar. 31.	Arrived at Bethany, six days before the passover,				12 : 1.

forerunner of Christ, sent to prepare the way for him. Luke 1 : 5-17. Jesus was baptized by him. He was fearless in his preaching, and was finally imprisoned and beheaded by Herod Antipas. Matt. 14 : 3-12.

Jor'dan.—The principal river in Palestine. It rises on Mount Hermon, seventeen hundred feet above sea-level, flows through the Sea of Galilee, and empties into the Dead Sea, one hundred and twenty miles south of its source, at thirteen hundred feet below sea-level, making a total fall of three thousand feet. It is well named Jordan—*the Descender*.

Ju-de'a.—The country of the Jews. The southernmost of the three divisions of Palestine in the time of Jesus. On the death of Herod the Great, his son Archelaus became its ruler, with the title of Ethnarch. When Archelaus was deposed (A. D. 6), it was made a part of the Roman province of Syria, and was governed by a procurator.

Law'-yer.—One versed in the law of Moses, and who taught it in the schools and synagogues. Matt. 22 : 35; Luke 10 : 25. Hence the term is equivalent to teacher or doctor of the law.

Laz'a-rus.—The brother of Martha and Mary, residing with his sisters at Bethany, in whose house Jesus was a frequent guest. Lazarus, after he had been dead four days, was raised from the grave by Christ.

Le'vites.—Descendants of Levi, through his sons, Gershon, Kohath, and Merari. They were employed in the subordinate offices of the Sanctuary Service, while the family of Aaron, also descended from Levi, were set apart for the priesthood.

Luke.—The author of the Gospel which bears his name, and of the Acts. He is believed to have been born at Antioch, in Syria, and was a physician. He was the companion of Paul in several of his journeys, and remained at his side during his first imprisonment. Col. 4 : 14. If the Second Epistle to Timothy was written during the second imprisonment, the testimony of that Epistle (4 : 11) shows that Luke continued faithful to the apostle to the end of his affliction. The facts about his death are unknown. The Gospel according to Luke is the third in order. Many expositors maintain that it was written under the influence and direction of Paul. It gives much important matter not recorded by the other evangelists. The facts of the Annunciation, the angelic appearance when Jesus was born, and other glimpses into the story of his infancy and youth are given solely by Luke. He records also many striking incidents of Jesus' ministry which the other gospels do not. Several of the most important parables, and also the account of the Ascension, are preserved by him alone.

Mark.—John, whose surname was Mark (Acts 12 : 12), was the son of Mary, the sister of Barnabas. Col. 4 : 10. He was probably converted under the preaching of Peter, who speaks of him as "Marcus, my son." I Pet. 5 : 13. He went with Barnabas and Paul on their first missionary tour (Acts 12 : 25), but left them at Perga and returned to Jerusalem. Acts 13 : 13. For this reason Paul refused to take him on his second journey. This led to a separation between Paul and Barnabas. Mark went with Barnabas in his work in Cyprus. Acts 15 : 27-39. Several years later he was with Peter when that apostle wrote his first Epistle. I Peter 5 : 13. Still later we find him with Paul during his first imprisonment in Rome. Col. 4 : 10; Philemon 24. At the last New Testament mention of his name, he was at Ephesus with Timothy. II Tim. 4 : 11. Many of the early fathers represent Mark as having written his Gospel under the direction of Peter. It omits all mention of Jesus' birth and early years. It begins with the ministry of John the Baptist, briefly records Jesus' baptism and temptation, and then passes over his early Judean ministry to his ministry in Galilee. It gives but few of his discourses except in very condensed form. It narrates the leading events, for the most part in chronological order; in brief, rapid sketches. It was written before the destruction of Jerusalem, between A. D. 60 and A. D. 70.

Ma'ry and **Mar'tha.**—Sisters, residing with their brother Laz'a-rus at Bethany, at whose house Jesus frequently made his home.

Mat'thew.—Called also Levi (Mark 2 : 14); a native of Galilee, and, though a Jew, employed as a tax-gatherer at Capernaum, under the provincial government of Judea. He was called from his official occupation into the service of Christ, entertained him at his house (Mark 2 : 15), became one of the twelve apostles, and was engaged in the propagation of the gospel after Jesus' ascension. Acts 1 : 13. There is no certain record of his death. His Gospel was probably written at Jerusalem, between A. D. 60 and A. D. 66, during which time Mark and Luke most likely wrote their gospels. It was probably first written in Hebrew, or Western Aramaic, the dialect spoken in Palestine by Jewish Christians, and later in Greek. Written for Jewish converts, it is pervaded by one principle—the fulfillment of the Law and of the Messianic prophecies in Jesus, whose kingly character it portrays.

Naz'a-reth.—A town in Galilee, sixty-six miles north of Jerusalem; the residence of Joseph and Mary before the birth of Jesus, and, after the return from Egypt, the home of Jesus until he entered upon his ministry. He afterward visited it, and was rejected.

Pe'ter.—The son of Jonas, or Jona, hence called Simon Bar-jona. Matt. 16 : 17. The brother of Andrew, and a native of Bethsaida. His original name was Simon. The name Cephas (signifying a rock) was given to him when he was called to the apostleship. John 1 : 42; compare Matt. 16 : 18. He was a fisherman (Luke 5 : 1-3), and had a residence at Capernaum. It is uncertain where he died. He doubtless suffered martyrdom, as Jesus predicted. John 21 : 18, 19.

Phar'i-sees.—An influential sect among the Jews, which originated about B. C. 135. They were very strict in their observance of the law, and made a boast of their superior sanctity.

Pub'li-cans.—Collectors of the numerous and oppressive Roman taxes and customs; exceedingly odious to the Jews, not only on account of their frauds and extortions, but principally because they were a constant reminder that Israel had lost her independence. In the Jews' estimation, all publicans were classed with sinners, harlots, and heathen, a Jewish publican being especially despised and hated.

Sa-ma'ri-a.—The central province of Palestine, having Galilee on the north and Judea on the south.

Sa-mar'i-tans.—The inhabitants of Samaria. They were a mixed race, descended from foreigners settled in the land by the King of Assyria during the captivity and intermarried with Jews.

Scribes.—An order of men among the Jews, whose business it was to write out copies of the Law, and who were students and expounders of the word of God.

Si-lo'am.—An ancient pool at the southern extremity of the temple mount. It is an oblong reservoir fifty-three feet long, eighteen feet wide, and nineteen deep, partly hewn out of the rock and partly built with masonry. The water flows into it from the Fountain of the Virgin, through a subterranean conduit about seventeen hundred feet long.

Zac-che'us.—A chief publican or collector of customs at Jericho, whose conversion is recorded in Luke 19 : 1-10. Nothing further is known of him.

What one Pastor says

. . of the . .

Westminster Quarterlies.

"They more than meet my expectations. I cannot see anything to add. It is marvelous that you have put so many valuable features in so small a compass. I fully endorse them and in every feature. Would also commend the wise and learned way in which you have dealt with subjects upon which there are differences of opinion. The tendency of the entire quarter's lessons has been to move persons nearer the truth, and make them more anxious to have Christ sway them in all things. You have my hearty appreciation of, and thanks for, the excellence you have given us in every department of our Westminster Quarterlies. They have no equals, and far excel all other Sabbath-School Lesson helps."

I. P. EMERICK.

CONKLIN, N. Y., SEPT. 20, 1894.